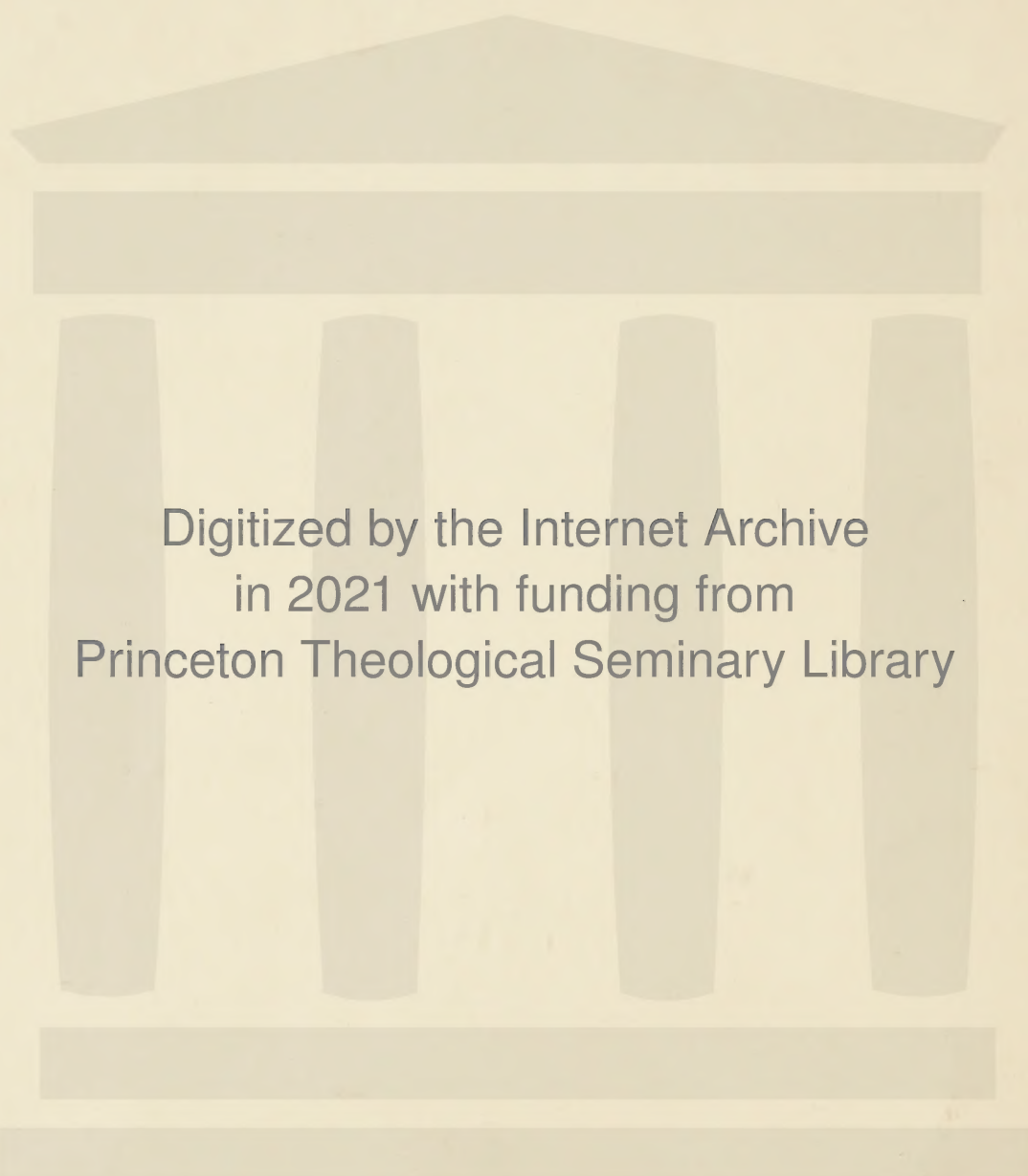


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The Princeton Theological Review

a journal by students of Princeton Theological Seminary, issue 4

Published by the Charles Hodge Society

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that the light of God's truth may shine bright and increase

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*Stand at the crossroads and look
Ask for the old paths, where the good way is
Walk in it, and find rest for your souls*

JEREMIAH 6:16

The Princeton Theological Review

Dedicated to the Rev. Dr. Charles Hodge (1797-1878)

Professor of Systematic Theology, Princeton Theological Seminary

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The *PTR* is committed to Christian orthodoxy as conceived in the historic creeds and confessions of the Church, and more particularly to the confessional orthodoxy of the Reformed tradition. Manuscripts submitted to the *PTR* should reflect this perspective, or be meaningfully in conversation with it. The editors of the *PTR* hold that the cause of truth is best served through vigorous discussion. We are therefore willing to publish manuscripts that diverge sharply from our perspective provided they set forth a case and argue it rigorously.

1. All manuscripts (except book reviews) should be addressed to the General Editor.
2. Except for book reviews, authors must submit **3 copies** of their manuscript for review together with an IBM or Macintosh diskette containing the manuscript as a document file.
3. All manuscripts should be typed double-spaced on good quality 8 1/2 x 11 paper (computer copies should be printed letter-quality).
4. References and footnotes should follow a consistent format (refer to the Chicago Manual of Style).
5. The typical length of an article should be between 2000 and 4000 words. This word limit is not etched in stone.
6. Book reviews should be addressed to the Book Review Editor. Except for extended critical reviews, book reviews should not exceed 1000 words.
7. Letters to the editor may be published unless explicitly marked otherwise. Any letter submitted for publication is subject to editorial review.
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Letters and Communications

Dear Editors:

I commend you on your courageous and bold publication venture—may you hold on to the Power that imparts to you patience, encouragement and wisdom. It's about time someone took the bull by the horns and confronted the trends that threaten to undermine the faith entrusted to us.

I've just bought Charles Hodge's 3 volume *Systematic Theology*, which I'm enjoying no end. . . .

Thank you and God bless!

Bertha Acevedo [Retired Professor]
Austin, TX

Princeton Theological Review:

How I praise the Lord for answering prayer and providing your witness to our Lord Jesus Christ as you "defend the faith once and for all delivered unto the saints." Our Lord works in wondrous ways, for which I praise Him. . . . He is at work through you to demonstrate that the theology of the Word is essential to the peace, unity and purity of the Church. I will pray for you that the Lord will touch the hearts of many students to be part of your ministry at the Seminary and in the Church.

Yours in Christ,

William Wildeman [PTS '54]
Huguenot, NY

Dear Brian and Friends:

I am on sabbatical and cannot attend [the apologetics seminar] this year; but I want you and the others to know that I think what you are doing is one of the most important movements at PTS. My own theological development has been quite different from many of you, nor do I have the history of Princetonian controversies in my bones the way some of my colleagues do, but it was the apologetic impulse that prevented me from leaving the faith altogether when I was told (in effect) by half a dozen years of higher education that one could be a believer, intellectually honest, or socially and politically pertinent, but not all three. Only gradually have I come to hold that only by being faithfully honest and honestly faithful is it possible to shape souls and civilizations in pertinent ways.

Keep it up, letting contrary views into the dialogue and responding with the kind of spirit that tells the truth in love.

Max L. Stackhouse
Stephen Colwell Professor of Christian Ethics
Princeton Theological Seminary
Princeton, NJ

Dear Friends in Christ:

I am Rev. Eriberto ("Eddie") Soto from New York City and a 1989 Princeton Seminary graduate (Th.M.) who is serving as a Presbyterian Church (USA) mission co-worker here in Brazil, South America.

I was very pleased to read that [the Charles Hodge Society] was formed to stress the importance of our Reformed faith and as an alternative to some of the extreme theological trends in our denomination. I was pleased also to read that in my alma mater there are students concerned for our great denomination and its future.

I serve as professor of systematic theology in a Presbyterian Seminary here. . . . God richly bless you and I hope to hear from you at the address on the letterhead! SHALOM!

Sincerely in Christ,

Rev. Eriberto ("Eddie") Soto
Fortaleza, Brazil

Dear Mr. Valeriano,

I was really pleased to receive a copy of the *Princeton Theological Review*. Great to know there is such a strong voice for conservative and traditional biblical values at the seminary. . . . The denomination and our world need well-trained men and women. May the Lord continue to honor your scholarship and dedication to biblical integrity.

With best wishes,

W. Robert Stover
Walnut Creek, CA

Dear Students:

I commend you for your efforts to return our denomination to its rightful theological roots; there is nothing we need more at the present time. May you all continue your efforts after your Princeton days, as you assume positions of leadership in the denomination.

I am a retired minister/professor, of more than half a century of ordained ministry.

Sincerely,

(Rev.) William H. Bos, Ph.D.
Florence, OR

Dear Friends in the Charles Hodge Society,

May the Holy Spirit fill you with wisdom and courage as you so openly associate with the real Jesus. As the abridger of Hodge's *Systematic Theology*, I readily concur with your love for Charles Hodge and the early Princetonians. May his brand of loving and evangelistic Calvinism rise and dominate the Reformed world!

Perhaps we can work together in some way in celebrating the bicentennial of Hodge's birth. If you need a speaker sometime for an event or gathering, I am close

enough to come and would be happy to do all I can to add momentum to your society's growth and prominence.

Most Cordially,
Your Borthor & Friend,

Edward N. Gross
Gwynedd Valley Presbyterian Church
Gwynedd, PA

Dear Editors,

Thank you for encouraging my hope for revival in our times. The Reformed message of a Sovereign God revealed in Christ Jesus through His holy Word as shared by Drs. Hodge, Warfield, and Machen is a much needed vaccine for the smallpox of liberalism. . . . Let's hope and pray we see the beginnings of serious change.

In Christ's service,

Ed Bowie
Richmond, VA

Eureka, Hooray, and Ebenezer!!

How awesome to find that not all of the old things are dead in our church. I am an old Presbyterian in more ways than one, born into the church 70 years ago. There are a lot of us pew occupiers who will appreciate your efforts. Keep up the good work! And please send me your Review.

God bless you,

Sara Horne
Fort Spring, WV

My husband and I have been praying for this kind of movement to arise within our church. The need for open discussion and debate—and for excellent scholarship within the solid reformed orthodox community is now! We thank God for this new organization.

In Christ,

Sylvia Dooling
Elder & Deacon, Mountain View Pres. Church
Loveland, CO
(Robert Dooling, Pastor)

Dear Members of the Charles Hodge Society:

It was great joy that I read of your efforts in the Layman. Is there yet hope for the Presbyterian Church? Charles Hodge's Systematic Theology and B.B. Warfield's Biblical and Theological Studies are some of my most used resources. . . . My name is Rev. Kenneth J. Loomans of the Presbyterian Church, of "The Old School," who mourns daily over the state of our beloved church. As said, it is very refreshing to read of young people like you. You will be much in my prayers and I would love to receive the

Princeton Theological Review.

Thank you and God's blessings to you,

Rev. Kenneth J. Loomans
Van Buren, AR

Dear Students—

I can't tell you how pleased I am to read about your Charles Hodge Society. We have had graduates of Princeton Theological Seminary in our local Presbyterian Church in the past, but I have been greatly discouraged by what I call the extreme liberal trend. I have been contributing to Dr. Kennedy's Knox Seminary as it seemed to be the only one that is on the right path. More power to all of you.

Sincerely,

Jeanette Holden
Bradford, PA

Dear Bill:

I was very excited to learn of the formation of the new Charles Hodge Society at Princeton and the publication of the Princeton Theological Review. Bravo!

I am writing to encourage you. The church needs your efforts now perhaps more than ever. Bishop Hunt of the United Methodist Church said in response to the Reimagining controversy that the church has not seen this level of heresy in 15 centuries. Theologian Thomas Torrance has said with regard to radical feminist theology that the church has not seen this extent of heresy since the Arian controversy. Although the church has always had to speak out against heresy, when theologians of this caliber begin to sound grave warnings, we should take their words seriously.

May God prosper your obedient service in his name.

Serving Christ with you,

Susan Cyre, Executive Director,
Presbyterians for Faith, Family and Ministry
Blacksburg, VA

Friends,

We conservative Presbyterians who read Charles Hodge as a matter of basic seminary study and keep his works handy at all times find your efforts most noble.

Hodge warned: "Our only security for retaining the truths of the Bible, is to adhere to the Scriptures as closely as possible in our mode of presenting the doctrines therein revealed." (Volume II, Part III, Chapter II, p. 355 "Covenant of Grace")

Sincerely in Christ,

Rev. Morris McDonald, D.D.
Presbyterian Missionary Union
Nashville, TN

Dear Christian Friends:

I want to take just a minute to thank all of you for what you are doing for the Presbyterian Church (USA). Please continue to assert your leadership after your ordination, even, when necessary, against some of the more politically and less apologetically minded persons that I have (alas!) helped to ordain on our Preparation for Ministry committee over the last forty years.

I know that, on the other hand, your work is being remembered in the prayers of the numerous students whom I have sent to Princeton in my career as classicist in various colleges and universities of our country.

God bless you all.

Philip N. Lockhart
Clarke Professor (Emeritus) of Latin,
Dickinson College
Carlisle, PA

Dear Charles Hodge Society,

When I read about your organization, I was greatly encouraged. Do not be afraid to stand up with confidence and boldly defend the faith. Keep in mind that you are not alone in this fight. Apologetics may have died in the seminaries, but it is alive and well in the harvest field.

I will put your group on my prayer list.

Jim Weikal
Hermitage, PA

Dear Editors,

I was genuinely excited by the fact that a group of students would bring back a topic [i.e., apologetics] Princeton Seminary had dropped years ago. It takes courage. Keep it up, and I hope you have the blessings of at least some faculty.

David A. Gray

I wish to congratulate you. I have been waiting years for this sort of thing. I graduated from PTS in 1953 (B.D.) and have served my entire ministry in the Presbyterian Church (U.S.A.) Now at last, in my retirement, I can feel better about the cause of orthodoxy at the Seminary.

May God prosper you in every way.

Roger L. Beach
Swarthmore, PA

Dear friends in Christ,

It was with great joy that I read about the Charles Hodge Society. My first thought was that if you took his name, you would prove to be students that were bright and fearless. When I was saved under the ministry of Donald

Gray Barnhouse, I started reading to learn what I could about the Lord. I had placed in my hands books by B. B. Warfield, Hodge, Luther, Owens and many of the "greats" of the Reformed faith. To my dismay few church people I knew cared about such things as theology.

I taught Sunday school for many years teaching basic Christianity to my students. Also taught women's groups for years. Sad to say I finally left the U.P.U.S.A. church over many issues including abortion.

The approach you are taking of debate is a good one. If you know the truth of the Bible I am sure the Lord will give you talents, gifts and especially grace to "hold Him up"; and if you do that He will draw men to himself.

Study to show yourself approved, and please know that I will uphold you in prayer. Yours is a candle of light in a dark place, but, oh my, how the Lord does provide for his church. May you and those like you become a clergy that will set the church on fire—then the country—then the world.

I love and admire your courage and willingness to be on the firing line.

Together in Him,

Lois Deaton
White Oaks, PA

To the staff and writers of the
Princeton Theological Review:

May God bless all of you in your efforts, and grant you the grace to persevere in the great work you have undertaken. I want you to know that He is raising up Reformed thinkers all over this country. New Puritans I guess you could call them.

By God's grace I have just formed a group called the Theologia Societates. Our motto is "Theology is taught by God, teaches God, leads to God," which I borrowed from Geerhardus Vos, who was quoting Aquinas. None of us has the educational background that God has granted you, but we are attacking our studies with the hopes that God might use us despite our deficiencies.

We are Reformed Baptist in doctrine and practice, and call those Presbyterians cousins who hold to the historic creeds such as the mighty Westminster Confession. I have on my bookshelf such names as Charles Hodge, B. B. Warfield, Edwards, Vos, Augustine, Berkhof, Murray, Cunningham, Calvin, Luther, Charnock, etc., my point being that we Baptists acknowledge our debt to those giants of the past with whom we disagree on sacramental and ecclesiological matters.

What I see happening at Princeton is so encouraging to anyone with even a rudimentary knowledge of church history, for who would have ever hoped that theological life of an orthodox nature would have ever grown there again.

May God richly bless you and may your lives reflect your words.

Saved by Him,

David A Eades
Evansville, IN

From the Editors

An Apology

In the May issue of the PTR two box-inserts (a list of words and a list of expressions) appeared for which we wish to apologize. Our aim in including these inserts was to poke fun at the way certain notions and catch-phrases get overused at this seminary. Our intention was not, however, to engage in humor at the expense of causing anyone else pain. Rather we wished to stimulate discussion about the ideas inherent in these box-inserts. We herewith apologize for the inclusion of these inserts.

Call for Articles & Letters

The PTR seeks to publish substantive articles on theological subjects which range in length between 2000 and 4000 words. This word limit is not etched in stone (our reprints of lectures from the apologetics seminar, for instance, will be in the 6000 word range). Nor is it required that the articles be narrowly theological. Philosophy, science, literary theory, history, and indeed any discipline that touches significantly on theology are fair game. We do require, however, that the articles we publish set out a rigorous argument and be meaningfully in conversation with classic Christian orthodoxy. A dialogue format in which authors with divergent views meet in advance, and write their articles in response to one another would be especially desirable.

We also encourage letters to the editor, both sympathetic and unsympathetic. Most of the letters reprinted in this issue of the PTR stem from a *Presbyterian Layman* article done about the Charles Hodge Society last June. As a result, these letters are all quite favorable to our efforts to recall the great Princetonians of the past. Nevertheless, we are not content merely to live in the past, but seek an active engagement with the present. We therefore would prefer to publish letters critical of our work in the pages of the PTR rather than seeing such letters appear in other campus publications, such as the *Vineyard* or the *Testament*.

Apologetics at Princeton

In 1943 Christian apologetics was still a required course at Princeton Seminary. In 1944 Christian apologetics was no longer offered even as an elective, ceasing to be part of the seminary curriculum. And yet, throughout Scripture Christians are enjoined to defend the faith through rational argumentation. Peter will write, "Always be ready to make your defense [ἀπολογία] to anyone who demands from you an accounting for the hope that is in you." [1 Pet. 3:15] Paul understands his own ministry as constituting a "defense [ἀπολογία] and confirmation [βεβαίωσις] of the gospel." [Phil. 1:7] The Greek βεβαίωσις could equally well be rendered here "verification" or "proof."

It is a relatively recent phenomenon in the Christian tradition for rational argumentation to be regarded as

inimical to faith. Schleiermacher epitomizes this stance when he remarks, "We entirely renounce all attempts to prove the truth or necessity of Christianity; and we presuppose, on the contrary, that all Christians . . . have already the inward certainty that their religion cannot take any other form than this." Yet throughout the book of Acts Paul does not merely *proclaim* the gospel, hoping to score a conversion here and there; rather, he actively *persuades* people of the truth of the gospel, striving to convince both the hearts and the minds of his listeners (it is instructive to trace the word πείθω through the book of Acts).

The failure of the mainline denominations to take Christian apologetics seriously is at least in part responsible for the steady decline of these denominations. At stake in apologetics is the question whether Christianity is true—objectively true. "Objective truth" is a dirty word these days. It is chic to relativize, contextualize, and politicize the truth of the gospel. On the other hand, it is considered gauche to cramp our free-swinging style by giving credence to objective truths, which by their nature are obligatory across the board, and thus not subject to our approval or control.

Lay people with the good fortune not to have been educated out of their good sense want to know whether the fundamental claims of Christianity are objectively true. A Christ who is merely a social or political or ethical construction does not interest them. Miguel de Unamuno's definition of belief in God is too thin a soup on which to nourish a vibrant Christian faith: "To believe in God is to desire His existence, and what is more, to act as though He existed." To desire that God exists and to act as though God existed express no more than a vague hope. Does God actually exist? And more to the point, Who is this God? and How can we know anything about this God? These are questions people need answered if their faith is to be sustained and nurtured.

Apologetics is part of a well-rounded seminary education. The PTR therefore encourages its readers who are within driving distance of the Princeton Seminary campus to take part in the apologetics seminar sponsored by the Charles Hodge Society. These are weekly seminars, and are structured as follows. A moderator is responsible for introducing both a speaker and a respondent, and for directing discussion. The speaker will present a lecture of approximately 40 minutes, to which the respondent will respond for about 5 minutes. After the response, the lecturer may wish to offer a brief reply. After this follows a question and answer period. During the fall term of 1995 the apologetics seminar meets **Tuesdays at 8:00 p.m. in Stuart Hall, Room 1**. The theme this fall is **the Word of God**.

What was the first Christian nation? It wasn't Rome.
To find out have a look at

A History of Christianity in Asia
Volume I: Beginnings to 1500

by

Prof. Samuel H. Moffett

Supplemental Reading List for PTS Classes

The Charles Hodge Society

The following list has been compiled by members of the Charles Hodge Society. Over a hundred hours have gone into preparing this list. As far as possible we have reviewed each course taught at Princeton Theological Seminary and suggested books we think would helpfully supplement the required texts. This list is offered in the spirit of true diversity. A balanced liberal education requires listening to all sides of an argument. Yet most students graduate from Princeton Theological Seminary without ever having been exposed to more than one or two contemporary evangelical authors in their classes.

Note well that we are presenting this list as a *supplemental* reading list, and not as an *alternative* reading list. As students at Princeton Theological Seminary we are here to learn from our teachers. There is no excuse for not having mastered the materials presented in our classes. Having said this, however, let us be quick to add that we are not here to learn uncritically.

For your convenience we have, for most of the books, listed the Great Christian Book catalog prices [GCB phone number: 800-775-5422] and the Christian Book Distributors catalog order numbers and prices [CBD phone number: 508-977-5000 or -5080]. The Speer/Luce Libraries call numbers are also included. Some of these works are also available at a discount through our campus bookstore [TBA] and at the local **Lamplighter Christian Bookstore** [240 Nassua St., 609-921-3366].

I. REQUIRED COURSES:

NT101-Orientation to New Testament Studies:

- Carson, Moo, & Morris. *Intro. to N.T.*, 1992. Pp.537. \$24.99 Current, concise, by three of the finest biblical scholars alive. CBD #51940:\$16.95. GCB:\$15.99. Speer: BS2330.2 C34
- D. Guthrie, *N.T. Intro.*, 1990. Pp.1161. \$39.99. Rev. ed. of 70's classic. Exhaustive, balanced. CBD #14027: \$29.95. GCB:\$19.95. Speer:BS2341 G98.
- Bruce, Douglas, et al, *New Bible Dictionary*, 1988. Pp. 1326. \$29.99. CBD#46678:\$19.95. Speer:BS440 .D68.
- D.A.Carson, *NT Commentary Survey* (4th ed.), 1993. \$6.99. Rates current commentaries. GCB:\$4.99. Speer:BS2350 .C33.
- Green, McKnight, eds., *Dictionary of Jesus & the Gospels*, 1992. Pp.934. \$34.99. CBD#1777:\$27.95. Speer:BS440.D53.
- Hawthorne, Martin, eds. *Dict. of Paul & His Letters*, 1993. Pp.1038. \$37.99. CBD#1778:\$27.95. Speer:BS2650.2 .D53.

Eta Linnemann, *Historical Criticism:Methodology or Ideology?*, 1990. Pp.169. \$9.99. Top Bultmannian NT prof. in Marburg turned evangelical. GCB:\$6.90 Speer:BS500 .L56613.

OT101- Orientation to Old Testament Studies:

- R.K Harrison. *Intro. to the Old Testament*, 1969. Pp. 1331. \$39.99. Comprehensive classic. CBD #3107: \$27.95. GCB:\$22.99. Speer:BS1171 .H32.
- R. Dillard & T. Longman. *Intro. to the O.T.*, 1994. Pp.512. \$24.99. Current, concise. CBD #43250: \$16.95.
- Bruce, Douglas, et al, *New Bible Dictionary*, 1988. Pp. 1326. \$29.99. CBD #46678: \$17.95 Speer:BS440 .D68.
- Walton, *Ancient Israelite Literature in Its Cultural Context*, 1994. Pp.256. \$22.99. CBD#36591:\$15.95 GCB: \$13.10 Speer:BS1171.2 W35.
- R.C. Sproul, *Knowing Scripture*, 1977. Pp. 125. \$8.99. CBD#7339: \$6.95 GCB:\$5.60.

PR201/202: Intro. to Preaching:

- John Piper, *Supremacy of God in Preaching*, 1990. \$7.99. GCB:\$5.50 Speer:BV4211.2 .P54.
- Bryan Chapell, *Christ-Centered Preaching*, 1994. Pp.370. \$24.99. GCB:\$15.99.
- Steve Brown, H. Robinson, Wm. Willimon, *A Voice in the Wilderness*, 1994. \$13.99. GCB:\$9.75.

TH221/222-Systematic Theology:

- Wayne Grudem, *Systematic Theo.*, 1994. Pp. 1008. \$39.99. CBD # 28670: \$26.95 GCB:\$32.99 Speer: BT75.2 .G78.
- W. Elwell, ed. *Evangelical Dict. of Theo.*, 1984. Pp. 1204. \$39.99. CBD#34132:\$19.95 Speer:BR95 .E87.

General:

- R.J. Kepple & J.R. Muether, *Reference Tools for Theological Research*, 1992. Speer: Ref. BR118 .K38.
- New Geneva Study Bible* (NKJV), 1994. \$39.99 (hardcover); \$69.99 (bonded leather). Tremendous (wish it came with other translations as well). CBD:\$30.95/\$46.95 GCB: \$24.99/\$43.95

In my early years I read very hard. It is a sad reflection, but a true one, that I knew almost as much at eighteen as I do now. My judgement, to be sure, was not so good; but I had all the facts. I remember very well, when I was at Oxford, an old gentleman said to me, "Young man, ply your book diligently now, and acquire a stock of knowledge; for when years come upon you, you will find that poring upon books will be but an irksome task."

—Samuel Johnson
21 July 1763

II. ELECTIVES:

Church History Courses (CH210-Early Church, CH217-Early Syriac, CH217-Women in Late Antiquity, St. Augustine, CH226- Women in Med. Ch., CH228- Mystical Trad., CH235- Dionysian Forgery, CH315-Muslims & Christians, CH321- Luther, CH330- Liturgical Year, CH332-Spirituality in CH, CH342-Prot. Worship, CH378-Amer. CH Colonial to Civil War, CH380- Europe, 1789-1914, CH381-Prot. After Darwin, CH450- Women & Rel. in Mod. Eur., CH460-European Evangelicalism, CH465-Dechristianization of Europe, CH490- Presbyterian Hist.):

- Norman Geisler & A. Saleeb, *Answering Islam*. Pp.336. \$17.99. CBD#38596:\$11.95 GCB:\$11.50.
 J.Riley-Smith, *The Crusades*. Yale, 1987. Pp.302. Speer:D157 .R54.
 Walter Martin, *Kingdom of the Cults*, 1985. Pp. 544. \$19.99. CBD#23079:\$13.95 GCB:\$14.25 Speer: BL80.2 .M289.
 Daryl Hart, *Defending the Faith.: Machen &...* Johns Hopkins U., 1993. Pp.217. Speer: BX9225 .M24 H37.
 D. Dockery, *Biblical Interpretation, Then & Now* (Early Chur. Hist.), 1992. \$14.99. GCB:\$10.35 Speer:BS500 .D63
 Timothy George, *Theo. of the Reformers*, 1988. \$24.99. CBD#65731: \$18.95 GCB:\$19.99 Speer:BT27.G46
 Bradley Longfield, *Presbyterian Controversy*. Oxford, 1991. Pp.333. \$17.95. GCB:\$17.20. Speer:BX8937 .L65.
 D. Bebbington, *Evangelicalism in Mod. Britain, 1730-1980*, 1989. \$19.99. GCB:\$13.85 Speer:BR1642.G7 B43

Congregational Ministries (CM320-Worship in the Reformed Tradition, CM444-Styles of Pastoral Leadership, CM447-Conflicts in Congregational Life, CM601-Spiritual Disciplines for Church Leaders):

- Hughes O. Old, *Shaping of the Reformed Baptismal Rite in the 16th Cent.* \$44.99. GCB:\$27.65 Speer:BX9427.5 .B36 O43.
 R.Kent Hughes, *Disciplines of a Godly Man*. Pp.224. \$15.99. CBD#56220:\$10.95 GCB:\$9.99.
 Sinclair Ferguson, *Grow in Grace*, 1989. Pp. 139. \$6.95. GCB:\$4.55.
 J. Bridges, *Discipline of Grace*, \$10. Pp.240. CBD#98836: \$6.95 GCB:\$6.50
 L. Anderson, *Church for the 21st Century*, 1993. \$14.99. CBD#:23231:\$11.95 GCB:\$10.40.
 H. Armerding, *Heart of Godly Leadership*, \$14.99. Pp.220. GCB:\$9.60.

Religion & Society (CS courses, TH475-Cultural Anthropology & Theology, TH480-Popular Culture & Theology):

- T. Oden, *After Modernity..What?*, 1990. Pp.224. \$16.99. CBD#:75391:\$11.95 GCB:\$10 Speer:BT28 .O32.
 Os Guinness, *No God But God*, \$16.99. GCB:\$11.50 Speer:BR1640 .N62.

Discerning minds know how much difference there is between two similar remarks, depending upon the place and accompanying circumstances. Will anyone really believe that two persons who have read and learned by heart the same book know it equally well, if one understands it in such a way that he knows all its principles, the force of its conclusions, the replies to the objections that can be made, and the entire organization of the work, whereas in the other the book is dead words and seeds which, though the same as those that produced such fertile trees, have remained dry and unfruitful in the sterile mind which received them in vain?

—Pascal, *Geometrical Demonstration*

- David Wells, *God in the Wasteland*, 1994. Pp.216. \$19.99. CBD#3773:\$12.95 GCB:\$10.95 Speer:BR1642 .U5 W44.
 Roger Lundin, *The Culture of Interpretation: Christian Faith & the Postmodern World*, 1993. Speer:BT83.8 .L86

Ecumenics Courses (EC210-Missiology, EC315-World Need, EC355-Ecumenical Movement in 20th Cent., EC420-Missiological Issues in African CH, EC421-Rel. in African Lit., EC423-Contemporary Christian Theo. in Africa):

- Ruth Tucker, *From Jerusalem to Irian Jaya*, 1983. Pp.511. \$22.99. GCB:\$14.75. Speer:Res#3257.
 J.Piper, *Let the Nations Be Glad:Supremacy of God in Missions*. \$12.99. GCB:\$8.45
 S. Moffett, *History of Christianity in Asia*, vol. 1:to 1500, 1992. Pp.560. \$45.
 L. Newbigin, *The Gospel in a Pluralist Society*, 1989.
 S. Neill, *History of Christian Missions*, rev. ed., 1986. Speer:BV2100 .N4

Education Courses (ED101-Intro. to Christian Education, ED212-Philosophy of Education, ED215-Educational Psychology, ED216-Developmental Psychology, Sociocultural Foundations of Christian Education, ED331-Administration of Christian Education, ED334-Activities of Teaching, ED352-Christian Education of Youth, ED354-Christian Education & the Family, ED375-Teaching The Bible as Liberating Word):

- Gordon Clark, *Christian Philosophy of Education*, 1988. Pp.217. Speer:BR100 .C664.

Ethics Courses (ET250-Christian Social Ethics, ET346-Medical Ethics, ET348-Human Sexuality, ET375-Human Rights, ET408-African American Theologies, ET460-Bonhoeffer, ET475-Niebuhr):

R.K.Harrison, ed. *Encycl. of Biblical & Christian Ethics* (rev. ed.), 1992. Pp.472. Speer:Ref.BJ1199 .E53.
Atkinson, ed. *New Dict. of Christian Ethics & Pastoral Theo.*, 1994. Pp.944. \$39.99. CBD#14086:\$29.95.
N.Geisler, *Christian Ethics:Options & Issues*. \$16.99. CBD#38324:\$8.95. Speer:BJ1251 .G4.
Peter Kreeft, *Making Choices*, 1990. Pp.218.
S. Grenz, *Sexual Ethics*, 1990. \$14.99. GCB:\$8.10. Speer:BT708 .G73.
E.J. Carnell, *Theo. of R. Niebuhr*, 1960. Pp. 250. Speer:BX4827 .N5 C37.

Denominational (GM) Courses:

Presbyterian Polity:

Hall & Hall, *Paradigms in Polity*, 1994. Pp.621. \$29.99. GCB:\$19.99 Speer:BX9175.2 .P29.

Methodist Studies:

A. Dallimore, *George Whitefield*, 1990. Pp.219. \$12.99. CBD#55534:\$7.95. GCB:\$8.10. Speer:II-2 W5867da.
T.Oden, *Requiem*, Abingdon, 1995. Pp.208. \$16.95. CBD#00791:\$14.95. Speer:BR526 .O34.

Baptist History:

George & Dockery, eds., *Baptist Theologians*. Speer:BX6331.2 .B29.
R.B. Selph, ed. *So. Baptists & Election*.. \$6. GCB:\$3.75. Selection of historic primary readings.

History of Religions Courses (HR212-Experience of Religion, HR220-Encounter of Christian Faith With Other Faiths, HR320-Faiths & Fundamentalism, HR345-Hinduism, HR341-Buddhism):

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J. I. Packer, *Fundamentalism and the Word of God*. Eerdmans, 1988 [org.1959]. \$7.99. CBD#1147:\$5.50 GCB:\$5.25 Speer:BT78 .P32.

New Testament Courses (NT201-Matthew, NT207-Luke, NT219-Paul, NT305-Early Christian Prophecy, NT313-Narrative Approaches to Gospels & Acts, NT320-Kingdom of God, NT410-John, NT412-Acts, NT418-Galatians, NT428-I&II Thes., NT437-Eph. & Jas., NT460-Spirituality in NT, NT471-Dead Sea Scrolls):

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Harvey Conn, ed., *Inerrancy and Hermeneutic*, 1988. Pp. 276. Speer:BS480 .I4234

W.Kaiser & M.Silva, *Intro. to Biblical Hermeneutics*., 1995. \$24.99. CBD#53090:\$16.95. Speer:BS476 .K33
Hawthorne, Martin, eds. *Dict. of Paul & His Letters*, 1993. Pp.1038. \$37.99. CBD#1778:\$27.95.
F.F. Bruce, *Paul:Apostle of the Heart Set Free*, 1977. Pp.510. \$29.99. CBD#3501:\$19.95 Speer:BS2658 .B886
J.G. Machen, *Origin of Paul's Religion*, 1923. Pp.329. Classic: even Bultmann gave this one rave reviews. Speer:BS2651 .M14
Eta Linneman, *Is There a Synoptic Problem?* \$10.99. CBD#56799:\$7.95 GCB:\$7.60
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Old Testament Courses (OT211-Pentateuch, OT230-Job, OT240-Wisdom Lit., OT303-Does God Lie?, OT309-Worship in OT, OT310-OT Ethics, OT318-Creation in OT, OT335-Myth & Trad. in OT, OT375-Teaching the Bible as Liberating Word, OT402-Ancestral Narratives, OT414-Joshua & Judges, OT434-II&III Isaiah, OT435-Jeremiah,):

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Gary R. Collins, ed., *Resources for Christian Counseling* (20 vol. set).
Blaklock & Harrison, eds., *New Intern'l Dict. of Bib. Archeology*, 1983. Pp. 500. Speer:BS622 .N53
Walter Kaiser, *Toward an OT Ethics*, 1983. Pp.345. \$18.99. CBD#12321P: \$12.95 GCB:\$12.20 Speer:Res.#0201
Yamauchi, ed., *Peoples of the OT World*, 1993. Pp.384. \$29.99. CBD#43832:\$17.95.
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Pastoral Care Courses (PC204-Pastoral Care & Counseling, PC239-Death & Dying, PC250-Marriage, Family, & the Christian Community, PC315-Bible in Pastoral Care, PC350-Addiction & Grace, PC370-Health Care Decisions, PC451-Psychology of Religion):

P.Vitz, *Psychology as Religion*., \$12.99. GCB:\$7.99 Speer:BL51 .V85
Ray Anderson, *Christians Who Counsel*.
R.C. Sproul, *Surprised by Suffering*, 1990. Pp.214. \$12.99. CBD#66245:\$8.95 GCB:\$9.35
Peter Kreeft, *Making Sense Out of Suffering*, 1986. Pp.326. Speer:BT732.7 K73.
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Philosophical Courses (PH312-Philosophy of Education, PH313-Love from Plato to Present, PH327-

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Gordon Clark, *Logic*, \$8.95. GCB:\$6.40 Speer:BC71 .C48

Phillip Johnson, *Reason in the Balance*, 1995. Pp.245.

C.S. Lewis, *Miracles*, 1960. \$3.95. CBD#86760:\$2.95 Speer:BT97 .C48

Craig, *Reasonable Faith*.

Preaching Courses (PR256-Preaching & Pastoral Care, PR442-Preaching as Word of God):

See suggestions for PR201/PR202

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—Milton, *Of Education*

Theology Courses (TH305-Holy Scripture, TH311-God, TH312-Christology, TH313 Holy Spirit, TH316-Atonement, TH317-Election, TH320-Preaching as Word of God, TH321-Aquinas, TH335-Calvin, TH360-19th century, TH363-Schleiermacher, TH370-Barth, TH372-Tillich, TH378-Providence & Evil, TH380-Heurmenutics, TH381-Man & Woman in Theological Perspective, TH390-Theology of Book of Confessions):

C. Hodge, *Systematic Theo.* Eerdmans, 1992 [org. 1872]. Pp.2100 (3 vols.). \$99.95. Once considered "the greatest theo. ever written in Eng. language." Enduring Value. CBD # 8135: \$27.95 (73% off!!) GCB:\$54.99 Speer: BT75 .H6332.

Carson & Woodbridge, eds., *Heurmenutics, Authority, & the Canon*, 1986. Pp. 468. Speer:BS540 .H37.

B.B.Warfield, *Inspiration & Authority of the Bible*. Pp.446. \$19.95. CBD:\$16.95 GCB:\$13.85 Speer:BS480 .W277

Alister McGrath, *Making of Modern German Christology*, 1993. Pp. 256. \$24.99. CBD#40481: \$16.95 Speer: BT198.

A. McGrath, *Understanding the Trinity*, 1988.

M. Erickson, *The Word Became Flesh: A Contemporary Incarnational Christology*, 1991. \$29.99. CBD#32083:\$19.95 Speer:BT202 .E75.

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J. Cooper, *Body, Soul, & the Life Everlasting: Biblical Anthology & the Monism-Dualism Debate*, 1989. Speer: BS661 .C68.

F. Turretin, *Institutes of Elentic Theo.* (2 vols.), 1992-4 [org. 17th cent.]. \$79.98. GCB:\$55.50 Speer:BX9421 .T7913

A. A. Hodge, *Outlines of Theology*, 1991 [org.1860]. Pp.678. \$26.95. GCB:\$15.65 Speer:BT75 .H6

Michael Novak, *Will it Liberate? Questions about Liberation Theology*, 1991. Speer:BT83.57 .N69.

R. J. Feenstra & Cornelius Plantinga, eds., *Trinity, Incarnation, & Atoenment*, 1989. Speer:BT113 .T75.

Thomas Morris, *Logic of God Incarnate*, Cornell Univ. Press, 1986. Speer:BT220 .M815.

Leon Morris, *Atonement.*, 1983. Pp.219. \$14.99. GCB:\$9.35 Speer:BT751.2 .M87

Lorraine Boettner, *Reformed Doctrine of Predestination*, 1990 [org. 1932]. Pp.440. \$8.99 GCB:\$6.20 Speer:BT810 .B63

R. C. Sproul, *Chosen By God*, 1986. Pp.213. \$9.99. CBD#13354:\$8.95 Speer:BT810.2 .S69

David Steele, *Five Points of Calvinism*, 1963. Pp.97. \$4.99. CBD#60444:#3.50 GCB:\$2.75 Speer:D-33, st324

Ronald Wallace, *Calvin, Geneva, & the Reformation*, 1988. Pp.330. \$12.99. GCB:\$10.95 Speer:BX9418 .W34.

J. Leith, *John Calvin's Doctrine of the Christian Life*, 1989 [org. 1950]. Speer:BX9418 .L43.

Peter Hall, ed. *Harmony of Protestant Confession.*, 1992 (org.1842). Pp.642. \$44.95. Arranges all the confessions by topics w/ great indices. GCB:\$22.95 Speer:BT990 .H3713 TBA

A.A.Hodge, *Confession of Faith.*, 1990 (org. 1869). \$25.95. GCB:\$15.75 Speer:BX9183 .H623

John Gerstner, *Rational Theology of Jonathan Edwards* (3 vols.), 1991-94. \$89.85. GCB:\$78.95 Speer:BX7260 .E3 C474

Iain Murray, *Jonathan Edwards: A Biography*, 1987. Pp.593. \$28.95. GCB:\$19.25 Speer:BX7260 .E3 M87

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- Phillip Johnson, *Darwin on Trial.*, 1991. Pp.195. \$10.99.
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\$12.99. Essays by leading scientists. CBD#1698:\$9.95
GCB:\$8.15.
- Michael Denton, *Evolution:Theory in Crisis*.

Womanist/Feminist Studies (TH465-Feminist & Womanist Theologies, OT466-Women in OT Narratives, NT454-Resurrection Stories in NT, NT478-Women in NT, CH360: Women in the Church, ET465-Feminist/Womanist Theo., EC325- Role of Women, EC422-Women, Rel., & Culture in Africa):

- Mary Kassian, *The Feminist Gospel:The Movement to Unite Feminism with the Church*, 1992 \$12.99.
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- Piper & Grudem, eds., *Recovering Biblical Manhood & Womanhood*, 1993. Pp. 563. \$19.99. Won 1993 "Book of Year" Christianity Today.
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GCB:\$16.20 Speer:Res#3235.
- Christina Hoff Sommers, *Who Stole Feminism?: How Women Have Betrayed Women*, 1994. A Secular analysis. Defense of equity feminism against destructive gender feminism.
- Alvin Kimmel, ed, *Naming the Christian God*. Critique of radical feminist project to alter the biblical language for God. Eerdmans.
- Wm. Oddie, *What Will Happen to God? Feminism and the Reconstruction of Christian Belief*. Ignatius.

III. COURSES THE CHS WOULD LIKE TO SEE OFFERED:

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- Peter Kreeft, *Handbook of Apologetics*, 1994. Pp.404.
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- Sproul & Gerstner, *Classical Apologetics*, 1984. Pp.364.
\$16.99. GCB:\$10.99 Speer:BT1102 .S586.
- R. C. Sproul, *Reason to Believe*, 1978. Pp.160. \$7.99.
GCB:\$5.15 CBD#12370P:\$5.95
- William L. Craig, *Reasonable Faith*, 1994.
- Cornelius van Til, *Christian Apologetics*. Pp. 99.
- Cornelius van Til, *The Defense of the Faith*. Pp. 299.

Princeton History:

- David Calhoun, *PTS: Faith & Learning*, 1812-1868, 1995.
Pp.500. \$35.95. GCB:\$26.95 TBA:\$30
Speer:BV4070 .P76 C34.
- W. Andrew Hoffercker, *Piety & the Princeton Theologians*, 1981. Pp.167. Speer:BV4490 .H69.
- Mark Noll, ed., *Princeton Theology, 1812-1921*, 1983.
Pp344. Speer:BX9424.5 U6 P74.

Scottish Church History & Theology:

- W. Stanford Reid, *Trumpeter of God* (Life of Knox), 1974.
Speer:BW2141 .R35.

- D. Wright, ed., *Dict. of Scottish CH & Theo.*, 1993.
Speer:BR782 .D43.

Critical Thinking:

- M. Adler & C. van Doren, *How to Read a Book* (rev. ed.).
1972. Pp.426. \$12.00.
- N. Murphy, *Reasoning & Rhetoric in Religion*, 1994.
Pp.282. \$19.00.
- I. Copi, *Introduction to Logic*, 8th ed., 1990. Pp. 569.
- R. Bradley & N. Swartz, *Possible Worlds: An Introduction to Logic and Its Philosophy*, 1979. Pp. 391.

Urban Missions:

- R. Greenway, ed. *Discipling the City* (rev. ed.). 1993.
\$17.99. Speer:BV637 .D61
- H. Conn, *The American City & the Evangelical Church*.
Pp.232. \$15.99. GCB:\$10.50

Contemporary Hispanic Church:

- Manuel Ortiz, *The Hispanic Challenge*, 1994. \$14.99.

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- F. Turretin, *Institutes of Elentic Theo.* (2 vols.), 1992-4
[org. 17th cent.]. \$79.98. GCB:\$55.50
Speer:BX9421 .T7913
- Richard Muller, *Post-Reformation Reformed Dogmatics* (2 vols.), 1987. \$37.98. GCB:\$25.09 Speer:BT27 .M844

Eschatology:

- Robert Clouse, ed. *The Meaning of the Millenium: Four Views*, 1977. Pp.223.
- Geo. Ladd, H. Hoyt, L. Boettner, & Hoekema in conversation. Speer:BT891 .M48
- Stanley Grenz, *Millenial Maze*, 1992. Pp.284. \$12.99.
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- D. Chilton, *Paradise Restored*, 1985. Pp. 325.

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CBD#58193:\$11.95 GCB:\$9.99 Speer:BX9322 .P33
- L. Ryken, *Wordly Saints*, 1986. Pp. 281. \$16.99.
GCB:\$10.60 Speer:BX9322 .R94

Hell:

- R. Peterson, *Hell On Trial*.
- J. Blanchard, *Whatever Happened to Hell?*, 1992. Pp.331.
\$14.99 GCB:\$9.35 CBD#43035:\$11.95

Christianity & Literature:

- R. Wood, *Comedy of Redemption*, 1988. Pp.310.
Speer:PS379 .W65.
- T. Howard, *C.S. Lewis:Man of Letters*, 1987. Pp.259.

We can get along without burgomasters,
princes and noblemen, but we can't do
without schools, for they must rule the
world.
—Luther, *Table Talk*, 5247

Is the Doctrine of the Incarnation Coherent? (Part 1 of 2)

Jay Wesley Richards

The authors of the controversial *The Myth of God Incarnate* seek to identify numerous errors in the traditional incarnational formula articulated at the council of Chalcedon (A.D. 451). Most of their criticisms need not be particularly troubling to Christians committed to biblical authority and a supernatural God. However, one claim may invoke pangs of doubt for such a Christian: the charge of *incoherence*. This charge is not new to twentieth century theology. But if it proved true, the Christian who confesses the Chalcedonian understanding of Jesus as "truly God and truly human" would be guilty of affirming, not just a falsehood, but sheer nonsense. Most of their charges are easily refuted by exposing their philosophical and theological commitments. For example, they clearly share Schleiermacher's understanding of religious language as essentially experiential and derivative. They evince embarrassment at the metaphysical and ontological realism of the Chalcedonian formulation, and its resultant soteriological exclusivism. They are acutely aware of the need for modern Christianity to adapt itself to

something which can be believed by honest and thoughtful people who are deeply attracted by the figure of Jesus and by the light which his teaching throws upon the meaning of human life.¹

And in attempting to contrast the biblical witness of Jesus and the Chalcedonian creed, they frequently contrast, not the actual biblical text (particularly the gospel of John), but their own naturalistic reconstruction of Jesus as he "really was." However, because the claim of incoherence of the traditional doctrine of the incarnation is the strongest accusation made by the authors, it is to this claim that we should attend.

Although this indictment takes various forms, John Hick puts it clearly and starkly:

[O]rthodoxy insisted upon the two natures, human and divine, cohering in the one historical Jesus Christ. But orthodoxy has never been able to give this idea any content. It remains a form of words without assignable meaning. For to say, without explanation, that the historical Jesus of Nazareth was also God is as devoid of meaning as to say that this circle drawn with a pencil on paper is also a square (p. 178).

Since incoherence entails impossibility, Hick insists that Chalcedonian incarnationalism should be relegated to the category of *myth*, an idea or image that, while not "literally true," is "applied to someone or something . . . which invites a particular attitude in its hearers. Thus the truth of a myth is a kind of practical truth consisting in the

appropriateness of the attitude to its object" (178). Hick is clear: Traditional incarnation doctrine does not convey metaphysical truth or a christological, ontological proposition, but expresses the feelings and religious experiences of its adherents. Whether or not Hick is correct, there should be no doubt that this was *not* the intention of the five hundred bishops and representatives who met at Chalcedon in A.D. 451. An affirmation of incoherence does not appropriately express the attitude of the bishops at Chalcedon, and it is not the intention of the vast majority of Christians who claim to believe it as objectively true. The average Christian believes she is affirming a truth prior to and separate from her belief in it. If millions of Christians over a 1,500 year span have believed something actually incoherent, transferring the belief to the realm of myth will not solve the problem.

From the square circle analogy, we can infer that Hick assumes that the concept of *humanity* and the concept of *divinity* contain essential properties which are logical complements of each other. Therefore, such properties cannot be predicated of one and the same individual, in this case, Jesus of Nazareth. If such an assumption were true, the claim of incoherence would prevail. But is it clear that "humanity" and "divinity" stand in such logically complementary positions to each other? I think not, but before considering a potential refutation, we should grant that the incoherence charge has a certain *prima facie* plausibility. After all, Christians insist, as Scripture clearly teaches, that there is an immense ontological difference between God the Creator and humanity the creature²--infinite/finite, omniscient/nescient, uncreated/created. Just how is it that both humanity and divinity can be predicated of Jesus? Every Christian theologian has struggled over this question, from the first century to the twentieth. Before we glibly offer an answer to the dilemma, we should admit honestly the difficulty of what we declare to be the truth of the incarnation.

Nevertheless, in the end, I think Hick is dead wrong, and can be shown to be so with the help of the proper distinctions and philosophical categories. To be vanquished from the accusation of incoherence, the defender of the incarnation need only show that there is a *possible* formulation which does not violate the logical requirement of the indiscernibility of identicals. That is, most simply, for one to claim that the man Jesus is the same individual as God the Son, the former must share "all and only the properties" of the latter.³

But before we note how the doctrine of the incarnation can be pulled free from this contest, we should consider the other option (I think legitimate) available to us, particularly as believers in divine revelation: mystery or *paradox*. Paradox has always been a part of the Christian tradition, and enjoys a fairly prominent role in traditions such as Lutheranism. Paul glories in the fact that God should choose such a lowly means as the cross to display his power, and confound the wisdom of the Greeks (I Cor. 1:18-31). In fact, the very transcendence of God should lead us to

¹John Hick, ed., *The Myth of God Incarnate* (Philadelphia: Westminster, 1977; reprint, 1993), p. ix. (All future references to this work will be made parenthetically in the body of the text.) Tellingly, the reprint does not earnestly address the criticisms considered here.

²*Ibid.*, 18.

³Morris describes this briefly on pp. 17-18.

suspect that some of his truth can only be affirmed in human categories by means of paradox, an *apparent* self-contradiction. At the very least, it should make us suspicious of detractors such as Hick who imply that the attributes of divinity relative to humanity are as distinct as those of a square to a circle. If we truly believe in such a God, we should not be dismayed by our relative inability to understand or define his revelation to us.

Christians loyal to Chalcedon are not the only ones to appeal to paradox.

Frances Young, another contributor to *The Myth*, after rejecting the traditional view of incarnation as nonsense, resorts to paradox to explain her experience as a Christian: "[T]he Christian believer lives

in more than one dimension" (33). She even marshals the support of the scientific analogy of the seemingly contrary views of light as both particle and wave, depending on the context (33). If even science is allowed the use of paradox every so often, why isn't she? We may think her point valid, although we may be baffled at her willingness to reject a traditional christological paradox only to make up her own existential one!

One might legitimately conclude that the Chalcedonian theologians felt compelled to settle for paradox in their creed.⁴ After all, every christological heresy which the Church had had to combat had assumed that "humanity and divinity are not compossibly exemplifiable by one and the same bearer of properties."⁵ For the sake of consistency, the Arians, the Nestorians, and the Eutychians had all abandoned one horn of the dilemma, only to be impaled on the other. The formulators at Chalcedon sought to affirm what was clear from the biblical data but exclude the possibility of the errors which had arisen since Nicaea.⁶ The creed might have been more a set of boundaries beyond which the faithful must not go, rather than an explication of the intricacies of the incarnation. While this may have been the beginning of centuries of frustration for Christian theologians, it nevertheless served to preserve the tension, and the mystery, of the incarnation. It also signals the importance of biblical authority for the framers of the creed.⁷ If they were primarily concerned with hellenizing the biblical Jesus, as the authors of *The Myth* imply, they could have made it much more congenial to logic.

⁴For a sophisticated--and difficult--treatment of Chalcedon which appropriates, and partially transcends, this spirit of paradox, see James E. Loder and W. Jim Neidhardt, *The Knight's Move* (Colorado Springs: Helmers & Howard, 1992).

⁵Morris, 20.

⁶Craig A. Blaising, "Chalcedon and Christology: A 1530th Anniversary," *Bibliotheca Sacra* 138 (Oct.-Dec. 1981): 326-27.

⁷Ibid, 330-34.

Having said this, we might agree that an appeal to paradox could "protect" us from the skeptic's charge, but still feel some unease, because the difference between paradox and self-contradiction is very difficult to determine. How can we know we are not merely shrouding nonsense? The orthodox will eschew any Hegelian funky fusion of the natures into a heterodox synthesis, but we would like to demonstrate that the charge of inevitable incoherence is false. Moreover, any appeal to mystery and paradox may unwittingly play into the hand of trendy agnosticism.

Fortunately, we are not left in such a frustrating quandary. We may have to conclude that Chalcedon was left with paradox because of the philosophical categories

Now and again I have met a person who has claimed that religion has nothing to offer. "Why should I go to church," someone once said to me, "when I have no religious needs?" I had the audacity to reply, "Because Christianity's true."

—Diogenes Allen, *Christian Belief in a Postmodern World*

available to its framers; nevertheless, we may be in a position to resolve it (at least partially). Some paradoxes may be irreconcilable in a certain conceptual framework, such as the wave/corpuscular views of light. But others can be resolved by further developments.

In 1890, the scientist Boltzmann was forced to postulate a series of paradoxes within the paradigm of classical mechanics in order to account for known facts about thermal energy. Later, these paradoxes were resolved by Bohr's account of the structure of the atom.⁸ Similarly, elements of Greek philosophy may have hindered the council at Chalcedon from moving beyond paradox. But a biblically loyal contemporary articulation might not be so hindered.

Since the apparent contradictions in the doctrine of the incarnation involve what are taken to be essential, and logically incompatible, properties of human nature and divine nature, any nuance or correction will most likely occur at this level. We may begin by asking: Is it really so obvious that God and human beings occupy such mutually exclusive logical territories?⁹ In addition, we must answer the question: What are our primary commitments? If the incarnation is one such commitment, we should be willing to formulate our understanding of human and divine nature in light of it. This does not mean we must reject all *a priori* intuitions on these matters, but only that such intuitions should be subject to correction by the reality of the incarnation. Alongside allergic reaction to all things supernatural and metaphysical, this seems to be a central problem for the authors of *The Myth*. They evince a complete refusal to allow the incarnation to function as a "control belief." *Their definitions of humanity and divinity are decided prior to any consideration of the incarnation, and these definitions automatically defeat the doctrine.* So Frances Young tellingly asserts:

Jesus cannot be a *real* man and also unique in a sense

⁸Alasdair MacIntyre, *Whose Justice? Which Rationality?* (Notre Dame: University of Notre Dame Press, 1988), 363.

⁹Herbert McCabe, *God Matters* (London: Geoffrey Chapman, 1987), 57.

different from that in which each one of us is a unique individual. A literal incarnation doctrine, expressed in however sophisticated a form, cannot avoid some element of docetism, and involves the believer in claims for uniqueness which seem straightforwardly incredible to the majority of our contemporaries (32).

In other words, any element of real divinity in Jesus--which is the very *point* of the incarnation--is ruled out of bounds from the beginning. And of course, if she rules out all elements of incarnation by definition, we should not be surprised that she rejects it. She insists on a definition of "real" "manness" which excludes the incarnation's very possibility. The uncharitable call this *rigging the deck*.

The incarnationist, on the other hand, will *begin* with the truth of Jesus as one person with two natures, truly God and truly human, and define essential human (and divine) properties in order to accommodate this claim. To succeed, the incarnationist must insist that some attributes normally assumed to be kind-essential to a human being, while they may be nearly universal, are not in fact essential properties for the particular kind *human*. So, for instance, *createdness* may be a property assumed to be essential to the human being. But its universality does not prove its essentiality.¹⁰ *Conception-in-the-womb-of-one's-mother* may earlier have been mistakenly categorized as an essential property of human beings because of its apparent universality. But the birth of the first test tube baby disproved this intuition. Therefore, we need to be very careful about which properties we assign as essential for the kind "human."

It might be the case that all human beings happen to have the property of createdness without its being a necessary, that is, an essential property. And so someone (say Jesus) might have the property of eternality in some sense, while still being fully human. All other human beings, also fully human, would thus be *merely* human.¹¹ Jesus, while fully human, is not *merely* human. He possesses a "higher" set of properties which also makes him fully divine. A similar strategy may then

be pursued until the other properties of the human being assumed to be essential by virtue of their apparent universality are "adjusted" or properly nuanced to make room for the possibility of an incarnation.

We need not be swayed by any overly restrictive definition, such as Frances Young's, of a "real man." Nor need we be intimidated by "the present climate" which is "alien to the whole Christian position as traditionally conceived" (32). While we may hope that we are accepted by our peers outside the Church (and even inside), our primary source of authority is not the *Zeitgeist* but the

revelation of God given to us in Scripture. Insofar as the Chalcedonian creed is a true articulation of that revelation, we are committed to it. The incarnation of God the Son will therefore be the organizing principle of our understanding of the essential properties of the human being, and not vice versa. As we will see, this strategy can be employed successfully in different ways. Still, they all serve to vindicate the doctrine of the incarnation from the charge of its incoherence.

As in so many theological controversies, much seems to revolve around the issue of *authority*. The authors of *The Myth* assume the traditional view of the incarnation must be judged in the light of inhospitable, even hostile, *a priori* definitions of humanity and divinity, plus whatever they deem is "intelligible" to a contemporary audience. The cult of the *current* is their authority. Not surprisingly, they judge the

doctrine to be incoherent. But for those who trust the authority of Scripture, and derivatively, the Chalcedonian creed, such historical myopia may be rejected. At the very least, we are warranted in judging Chalcedon and orthodox christology innocent of the charges leveled against them, unless and until *proven* guilty. We should seek to conform our ideas about God and humanity in the light of the incarnation, since this, not the contempt of our skeptical peers, is our primary authority for considering such matters.

(Part two of this essay will consider the testimony of the defense, calling as witnesses, two *coherent* models of the doctrine of the Incarnation.)

Christ is a merciful and faithful high-priest. He is just the Savior we need. God as God, the eternal Logos, could neither be nor do what our necessities demand. Much less could any mere man, however wise, holy, or benevolent, meet the wants of our souls. It is only a Savior who is both God and man in two distinct natures and one person forever, who is all we need and all we can desire. As God He is ever present, almighty and infinite in all his resources to save and bless; and as man, or being also a man, He can be touched with a sense of our infirmities, was tempted as we are, was subject to the law which we violated, and endured the penalty which we had incurred. In Him dwells all the fulness of the Godhead, in a bodily form, in fashion as a man, so as to be accessible to us, and so that from his fulness we can all partake. We are therefore complete in Him, wanting nothing.

—Charles Hodge, *Systematic Theology*

¹⁰Thomas V. Morris, "The Metaphysics of God Incarnate," *Trinity, Incarnation, and Atonement*, ed., R. Feenstra and C. Plantinga (Notre Dame: University of Notre Dame Press, 1989), 116.

¹¹*Ibid.*, 117.

Critical Review: Phillip Johnson's *Reason in the Balance*

Brian Arthur Frederick

Johnson, Phillip E. *Reason in the Balance: The Case Against Naturalism in Science, Law, & Education*. Downers Grove, Ill.: IVPress, 1995. 243 pages.

As Christians, we confess that we believe in God as "the Maker of heaven and earth." What are the implications of this basic belief? Is our approach to the various provinces into which we divide our lives consistent with this belief? How does our confession affect the way we view and apply science, law, and education, not to mention the other realms of life? Does our faith in God bear on these realms at all?

It behooves those who think that the object of our faith cannot and should not have any bearing in rational considerations of these areas of life to consider what Phil Johnson writes in the introduction of his new book, *Reason in the Balance: The Case Against Naturalism in Science, Law & Education*.

If God really does exist, then to lead a rational life a person has to take account of God and his purposes. A person or a society that ignores the Creator is ignoring the most important part of reality, and to ignore reality is to be irrational. That is why the Bible says the fear of the Lord is the beginning of wisdom.

Christians have long been accustomed to having their views characterized by secular society as "religious," "irrational," and depending on "faith" as opposed to reason. Any distinctively Christian view has been relegated to the realm of the subjective and systematically excluded from serious consideration in scientific study, in the law that governs our 'secular' society, and in our supposedly religiously neutral classrooms. Johnson provides an incisive analysis of Christianity's marginalization in our society and of the conflict between Christianity and secular science. He exposes the philosophical naturalism undergirding all thought and action in the realms of science, law, and education. By pulling the mask of scientific objectivity off the naturalism which defines the limits of investigation and discussion in these fields, he exposes behind it the face of a philosophical commitment of faith as thoroughgoing as that of any true Christian. True science and a sincere search for truth can in no way justify the knee-jerk dogmatism with which the practitioners of secular science, law, and education cling to their philosophical faith in naturalism and seek to impose it as providing the only parameters for legitimate inquiry. They desperately want to wear the august, authoritative robes of scientific objectivity, but under Johnson's searching analysis, those robes melt away before the reader's eyes as did the emperor's new clothes at the cry of a child.

The basic tenet of naturalism is that nature is all there is to reality. If there is any more to reality, we cannot measure it with our senses, and it is therefore irrelevant. Science today is based on philosophical naturalism, which science is powerless to demonstrate. It is an assumption held by faith that the material world is all there is to reality. Rationality is defined as naturalistic thinking. Claims that

there is a reality beyond this world, beyond that detectable by our senses, are defined as unscientific, as acts of faith. Faith is irrational, not being demonstrable by the naturalistic scientific method, which assumes and accepts only naturalistic cause and effect. From the definition of science as naturalistic arises the clash between science and religion which is so oft discussed.

In exposing the commitments of faith from which the prevailing definitions of science are derived, Johnson seeks to revive true science that seeks truth wherever it may be found. Although a committed Christian, he is willing to be shown by naturalistic scientists that Christianity is demonstrably false and that naturalism provides the description of the way things really are. He shows that they have not made such a demonstration. (In fact, their dogged determination to exclude peremptorily any theistic viewpoint from scientific consideration suggests that they cannot.) Until they can, if they are to be intellectually honest, they must relinquish their dogmatic definitions that exclude theistic worldviews from serious consideration. Johnson's aims, then, with this work are modest but significant. He merely calls upon the scientific and academic worlds to be honest about the philosophical commitments and to admit other worldviews to the discussion in the common search for truth. He is saying in effect, "Let us not artificially privilege naturalism and exclude theism. Let us have free, open competition between the two perspectives to see which can generate the best explanation of the facts as we know them." Such inquiry can only serve to bring us all closer to the truth.

Readmitting theism to the realm of inquiry as a legitimate worldview is of vital import in our efforts to understand this world and ourselves. If God is the ultimate reality as Christians confess Him to be, we as humans cannot think or do anything in life with hope of accuracy or success without taking that ultimate fact into account. If we act upon the false naturalistic assumption, sooner or later we shall bruise our noses against the hard fact of God's existence. We can pretend that the law of gravity does not exist, or at least that it does not apply to us personally, but if we act in accordance with that pretension for too long, we shall certainly live to rue it—if we live at all. Similarly, if we pretend that the God who created and governs all things according to the counsel of His will does not exist and we live disregarding that most fundamental fact of our existence, though we may succeed in deluding ourselves for a time, eventually, reality will strike us, shattering our vain illusions. Unfortunately for some, that blow will come only after death when they stand before the judgment seat of Christ. For others, it will come as the consequences of sin force them to face the reality they have been fleeing, much as the prodigal's hunger while feeding the swine brought him to his senses.

According to a consistent Christian worldview, it is pure pretension to avoid the reality of God's existence. Paul teaches us in the first chapter of his epistle to the Romans that every human on the face of the earth knows God. No one has an excuse for not being cognizant of that most basic fact of reality. It is precisely because, in our sin and rebellion and search for autonomy, we do not act as that reality demands, we end up deceiving ourselves into thinking

that we really do not know of God's existence, further justifying our rebellion. If God is the Creator of all that is, if in Him we live, move, and have our being, then surely it is not too much for us to honour and give thanks to the One who made us and sustains us. As the apostle shows, it is the height of proud folly to ignore the reality of God, and the result is spiritual, intellectual, and moral blindness.

What Johnson actually details in his book, though he does not himself characterize it in this fashion, is the desperate lengths to which men will go to escape the knowledge of God that surrounds them and fills them. They define their science in such a way as to exclude God. Using that science, they construct elaborate explanations for the existence of the world. When the mere possibility of God is raised as an explanation for the world, they label that hypothesis as "religion" based on "blind faith" and reject it as unscientific. Thus they blind themselves to the reality of the Living God who holds them accountable for every thought and action. Like Adam and Eve in the Garden, they flee from the presence of God, pretending that the footsteps they hear are merely a yet to be explained phenomenon of nature.

The most important service of Johnson's latest work is not its effectiveness in exposing the duplicity of those who hide their philosophical naturalism accepted by faith behind pretended scientific objectivity, but its potential for exposing our own inconsistency in thought and action as professing Christians. If we truly believe that the God revealed in Jesus Christ and in Scripture is the ultimate reality of this world whom we all shall have to face one day, can we (to take Johnson's categories) do science, education, and law on the basis of the naturalistic philosophic assumptions of those around us? It is just such schizophrenic, inconsistent, and, yes, blasphemous thinking that has vitiated the Christian witness in the twentieth century. Thought and action based on Christian presuppositions does not mean obscurantism. It does not mean a naive fundamentalism. It does mean a basic recognition that this is our Father's world and that He has crafted it in accordance with His sovereign plan. If the Object of our faith is real and not merely the naturalistic imagination (or re-imagination) of our minds, we cannot be fully rational or fruitful in any of our scholarship and activity without making that Reality central to our thought.

For example, in law, the reality of God requires that we recognize that the Sovereign of the universe has established a law higher than that of man. We cannot legislate right and wrong for ourselves, no matter how large a majority may approve of an intended course of action. Recognition of the higher law of God is, in fact, the only real basis for recognizing human rights and dignity. Rejection of God's sovereignty means subjection to man's tyranny, be that of a dictator or of a majority. In any case, might will make right—whether that might is based on numbers, money, or firepower—and survival of the fittest becomes the most basic ruling principle. Argue as you may, but you cannot have any sure foundation for justice in the world apart from appeal to Divine law.

In science and all fields of inquiry wherein we seek to comprehend the world and its phenomena from the physical sciences to the social sciences and to the arts—all our systems break down and fail if we refuse to take into account

the most basic fact of the ultimate Reality which holds all things together. Sixteen centuries ago, Basil the Great recognized this. Preaching on the text "In the beginning, God created the heavens and the earth" he says,

I stop struck with admiration at this thought. What shall I first say? Where shall I begin my story? Shall I show forth the vanity of the Gentiles? Shall I exalt the truth of our faith? The philosophers of Greece have made much ado to explain nature, and not one of their systems has remained firm and unshaken, each being overturned by its successor. It is vain to refute them; they are sufficient in themselves to destroy one another. (*Hexameron*, Homily 1)

We might not today want to say that it is 'vain' to refute the claims of naturalistic science. But Basil has a point. Can we say today that any one of the systems developed by naturalistic scientists in any field of natural or social science has remained "firm and unshaken?" If this is so, is not the reason be found in their willful exclusion of God as the keystone of all their theoretical arches?

Making the God revealed in Scripture, the Creator and Sustainer of all that is, central to our thinking does not gain for us any easy answers. We shall surely not be able merely to read the Bible superficially and find answers to all the questions that remain concerning the nature of the world and of ourselves. It will not give us the right merely to insert God into any gap in our understanding of things. We shall not be able to take any intellectual shortcuts. But at the same time, we should not expect to gain a thorough and consistent understanding of our world by excluding the One whom Scripture declares to hold all things together by the word of His power. Making God central to our thinking gives us the proper starting point and ultimate point of reference for our investigations. It is like making certain that our fingers are properly placed on the home row of the keyboard when we endeavor to type a letter. Placed on the correct home keys, our fingers will accurately reproduce our thought on paper. If our fingers are misplaced on the home row, no matter how accurate our individual keystrokes or how profound our thought, it will come out on paper as gibberish since our starting point is faulty.

As Christians, we must purify our thinking. We must be consistent. We cannot claim faith in God and live by naturalistic assumptions if we desire to glorify God in all that we do. If the object of our belief is merely the product of our own imagination, one that admits being re-imagined from time to time as we may find convenient, let us have done with all pretext of God and live with integrity, honestly facing the world as the godless and meaningless existence it is. We do ourselves and others no favors by deluding them with fanciful tales of God. But if the object of our faith is true, if God is the ultimate reality on which all else depends, why do we cravenly persist in playing by the rigged rules of naturalism's game? Why do we confess God each Sunday and live the rest of the week as though He did not exist? If it is out of ignorance of what we have been doing, Johnson's book leaves us no excuse for not repenting and changing our ways. If, however, it is due to fear of man and the seductive lure of academic respectability in the world's eyes, than we have already sold our birthright for a mess of pottage, and a poor pottage at that.

What Every Theologian Should Know about Creation, Evolution, and Design

William A. Dembski

This article is a revised version of a lecture given at the Charles Hodge Society's apologetics seminar in April of this year.

Introduction

From its inception Darwinism posed a challenge to Christian theology. Darwinism threatened to undo the Church's understanding of creation, and therewith her understanding of the origin of human life. Nor did the challenge of Darwinism stop here. With human beings the result of a brutal, competitive process that systematically rooted out the weak and favored only the strong (we might say it is the strong who constitute the elect within Darwinism), the Church's understanding of the fall, redemption, the nature of morality, the veracity of the Scriptures, and the ultimate end of humankind were all in a fundamental way called into question. Without exaggeration, no aspect of theology escaped the need for re-evaluation in the light of Darwinism.

Well, a lot has happened since the publication of Darwin's *Origin of Species*. Theology that is academically respectable has long since made its peace with Darwinism. Indeed, respectable theologians have long since had their understanding of the origin of life thoroughly informed by Darwinism and its interpretation of natural history. Thus when a group of Christian scholars who call themselves *design theorists* begin to raise doubts about Darwinism and propose an alternative paradigm for understanding biological systems, it is the design theorists, and not Darwin, who end up posing the challenge to theology.

As a card-carrying design theorist, I want in this talk to examine the challenge that design poses to the contemporary theologian. What continues to intrigue me is that the group of academicians design theorists have the hardest time engaging is not the secular scientists, but theologians and cross-disciplinary scientists whose cross-discipline happens to be theology (e.g., Nancey Murphy and Howard van Till). Why is this? The short answer is that mainstream theologians perceive design theorists as theological greenhorns who unfortunately have yet to fathom the proper relation between theology and science. Of course, design theorists think it is rather the mainstream theologians who have failed to grasp the proper relation between theology and science.

It is ironic that the design theorists have received an even cooler reception from the theological community than from the Darwinist establishment (which not surprisingly isn't well-disposed toward the design theorists either). Yes, a notable design theorist did speak here at Princeton Seminary last spring, namely, Phillip Johnson. But his talk was ill-attended (in marked contrast to the large audiences he attracts at secular universities), with as far as I can recall only one faculty member from this institution in attendance.

Because the design theorists' approach to biological systems is so ill-appreciated within the theological community, my aim in this talk is to make the design theorists' critique of Darwinism intelligible, and I hope even compelling, to the contemporary theologian. In particular, I wish to show that the design theorists' critique constitutes a genuine challenge for contemporary theology, and is not rightly dismissed by a one-liners like, "Design commits the god-of-the-gaps fallacy" or "Design violates the rules of science."

To make the design theorists' critique of Darwinism intelligible to the theological community, I shall need to outline their critique as they direct it first against the Darwinist establishment. Once we understand the design theorists' dialogue with this group, it will be easier to understand the challenge their critique poses to the theological community. Before taking up these tasks, however, I wish to indicate where design fits into the creation-evolution controversy generally.

Setting the Stage

Because it is all too easy to dismiss a position without genuinely understanding it, I want to begin by dispensing with a few labels and stereotypes. First off, design is not young earth creationism. This is not to say that there are no young earth creationists who are also design theorists (Paul Nelson and Siegfried Scherer come to mind). But for the sake of argument design theorists are willing tacitly to accept the standard scientific dates for the origin of the earth and the origin of the universe (i.e., 4-5 billion years for the earth, 10-20 billion years for the universe), and reason from there. The point is that design theory does not stand or fall with what age one assigns to the universe.

Next, the design theorists' critique of Darwinism in no way hinges on the Genesis account of creation. On no occasion do design theorists invoke Genesis 1 and 2 as a scientific text, trying to conform natural history to the Genesis account of creation or vice versa. Design as a theory holds to neither a day-age, nor a gap, nor an apparent age interpretation of Genesis. Thus it is illegitimate to characterize design theorists as old-earth creationists (though there are old-earth creationists who are design theorists, notably Stephen Meyer and Robert Newman). Old-earth creationism holds that Genesis, modulo some exegetical maneuvering, can accurately accommodate natural history. Whether one approaches Genesis in this way is simply irrelevant to design theory.

Nor can it be said that design theory endorses progressive creation. Progressive creation holds that God intervened at various points in natural history, creating new kinds, as it were, from scratch. Progressive creation can accommodate a considerable degree of evolutionary change once a given kind is in place. According to this view the creation of a given kind induces an evolutionary envelope within which considerable, but not unlimited, variation is possible. For instance, we might imagine God creating an initial pair of dogs, and all subsequent dogs being related to this initial pair by common descent—everything from a St. Bernard to a Chihuahua. Nevertheless, the progressive creationist would be uninclined to view dogs and amoeba as

sharing the same genealogical tree.

Nor can design theory strictly speaking be said to be anti-evolutionist. This may sound surprising, especially since design theorists tend to dislike the term "evolution," viewing it as a weasel word that serves more to obfuscate than clarify. The reason design theorists dislike the word is not because they repudiate every possible construal of it, but because they regard it as a Protean term which, much like the process it describes, adapts itself too readily to any situation. Although design theorists regard the word "evolution" as assuming too many distinct meanings that are too easily confused, the notion that organisms have changed over time hardly upsets them. Design theory places no limits on the amount of evolutionary change that organisms might have experienced in the course of natural history. Consistent with classical views of creation, design allows for the abrupt emergence of new forms of life. At the same time design is also consistent with the gradual formation of new forms of life from old.

The design theorists' beef is not with evolutionary change *per se*, but with the claim by Darwinists that all such change is driven by purely naturalistic processes which are devoid of purpose. Design theorists therefore agree completely with the following statement by the historian of science Stanley Jaki:

As to the claim . . . that the Darwinian evolutionary mechanism (the interplay of chance mutations with environmental pressure) has solved all basic problems, I hold it to be absurd and bordering at times on the unconscionable. While the mechanism in question provoked much interesting scientific research, it left unanswered the question of transition among genera, families, orders, classes, and phyla where the absence of transitional forms is as near-complete as ever. As to the origin of life and especially of consciousness, they are today no less irreducible to physics than they were in Darwin's time.

Though design theorists believe Darwinism is dead wrong, unlike the creationist movement of the 1980's, they do not try to win a place for their views by taking to the courts. Instead of pressing their case by lobbying for fair treatment acts in state legislatures (i.e., acts that oblige public schools in a given state to teach both creation and evolution in their science curricula), design theorists are much more concerned with bringing about an intellectual revolution starting from the top down. Their method is debate and persuasion. They aim to convince the intellectual elite and let the school curricula take care of themselves. By adopting this approach design theorists have enjoyed far more success in getting across their views than their creationist counterparts.

Phillip Johnson, for instance, has debated some of the brightest stars in the scientific galaxy (including Nobel laureate Steven Weinberg). However much the Darwinian establishment would like to ignore him, they simply cannot. This is not to say that the Darwinian establishment is particularly well-disposed toward Johnson. But Johnson and his fellow design theorists have gained a grudging respect from at least some quarters of the Darwinian establishment. Thus when the arch-Darwinist Michael Ruse wants to give the other side a chance in his journal *Biology and Philosophy*, he comes to us. I cannot imagine Ruse

making a similar offer to the creationists who opposed him at the Arkansas creation trial.

From all that I've just said, it's hard to imagine how design theorists could be identified as narrow fundamentalists. There is nothing in design theory that requires a narrow hermeneutic for interpreting scripture. Indeed, design theory makes neither an explicit nor an implicit appeal to scripture. Nonetheless, design theorists are frequently accused of being, if not fundamentalists, then crypto-fundamentalists. What lies behind this tendency to lump them with fundamentalism as opposed to placing them squarely within the mainstream of American evangelicalism? The answer to this question is quite simple: *Design theorists are no friends of theistic evolution.* As far as design theorists are concerned, theistic evolution is American evangelicalism's ill-conceived accommodation to Darwinism. What theistic evolution does is take the Darwinian picture of the biological world and baptize it, identifying this picture with the way God created life. When boiled down to its scientific content, theistic evolution is no different from atheistic evolution, accepting as it does only purposeless, naturalistic, material processes for the origin and development of life.

As far as design theorists are concerned, theistic evolution is an oxymoron, something like "purposeful purposelessness." If God purposely created life through the means proposed by Darwin, then God's purpose was to make it seem as though life was created without any purpose. According to the Darwinian picture, the natural world provides no clue that a purposeful God created life. For all we can tell, our appearance on planet earth is an accident. If it were all to happen again, we wouldn't be here. No, the heavens do not declare the glory of God, and no, God's invisible attributes are not clearly seen from God's creation. This is the upshot of theistic evolution as the design theorists construe it.

Design theorists find the "theism" in theistic evolution superfluous. Theistic evolution at best includes God as an unnecessary rider in an otherwise purely naturalistic account of life. As such, theistic evolution violates Occam's razor. Occam's razor is a regulative principle for how scientists are supposed to do their science. According to this principle, superfluous entities are to be rigorously excised from science. Thus, since God is an unnecessary rider in our understanding of the natural world, theistic evolution ought to dispense with all talk of God outright and get rid of the useless adjective "theistic."

It's for failing to take Occam's razor seriously that the Darwinist establishment despises (yes I say despises) theistic evolution. They view theistic evolution as a weak-kneed sycophant, who desperately wants the respectability that comes with being a full-blooded Darwinist, but refuses to follow the logic of Darwinism through to the end. It takes courage to give up the comforting belief that life on earth has a purpose. It takes courage to live without the consolation of an afterlife. Theistic evolutionists lack the stomach to face the ultimate meaninglessness of life, and it is this failure of courage that makes them contemptible in the eyes of full-blooded Darwinists (Richard Dawkins is a case in point).

Unlike full-blooded Darwinists, however, the design

theorists' preoccupation with theistic evolution rests not with what the term "theistic" is doing in the phrase "theistic evolution," but rather with what the term "evolution" is doing there. The design theorists' objection to theistic evolution is not in the end that theistic evolution retains God as an unnecessary rider in an otherwise perfectly acceptable scientific theory of life's origins. Rather, the design theorists' objection is that the scientific theory which is supposed to undergird theistic evolution, usually called the neo-Darwinian synthesis, is itself problematic.

The design theorists' critique of Darwinism begins with Darwinism's failure as an empirically adequate scientific theory, and not with its supposed incompatibility with some system of religious belief. This point is vital to keep in mind in assessing the design theorists' contribution to the creation-evolution controversy. Critiques of Darwinism by creationists have typically conflated science and theology. Design theorists will have none of this. Their critique of Darwinism is not based on any supposed incompatibility between Christian theism and Darwinism. Rather, they begin their critique by arguing that Darwinism is *on its own terms* a failed scientific paradigm—that it does not constitute a well-supported scientific theory, that its explanatory power is severely limited, and that it fails abysmally when it tries to account for the grand sweep of natural history.

Michael Denton's critique of Darwinism is a case in point. In his book *Evolution: A Theory in Crisis*, Denton argues at length that the neo-Darwinian synthesis is a failed scientific paradigm. It bears noting that Denton is an agnostic in matters of religious faith—thus in criticizing Darwinism he has no religious ax to grind. The problems facing Darwinism are there, and they are glaring: the origin of life, the origin of the genetic code, the origin of multicellular life, the origin of sexuality, the gaps in the fossil record, the biological big bang that occurred in the Cambrian era, the development of complex organ systems, and the development of irreducibly complex molecular machines are just a few of the more serious difficulties that confront every theory of evolution that posits only purposeless, material processes.

As a post-doctoral instructor in philosophy of science at Northwestern University I taught an undergraduate course on the creation-evolution controversy. I began this course by having my students read Peter Bowler's *Evolution: The History of an Idea* (a generally sympathetic historical account of the concept of evolution as it plays itself out from ancient times to the present-day), and followed it with Michael Denton's *Evolution: A Theory in Crisis*. Within three weeks no one in the class thought that the fundamental claim of Darwinism, namely common descent through selection and modification, was self-evident or particularly well supported.

Nor would anyone in my class have agreed with Richard Dawkins that to deny this central thesis of Darwinism one has to be either *stupid* or *wicked* or *insane*. No, one can be reasonably well-adjusted, remarkably well-educated (as many design theorists are), and still think Darwinism is a failed scientific paradigm. Let me stress that my students represented quite a cross section of opinion. I had two or three who were conservative Christians actively involved in Campus Crusade. I also had a few who were staunch

Darwinists and came to love Richard Dawkins when later in the term we read Dawkins' book *The Blind Watchmaker*. Yet none of my students left the course thinking that the debate over Darwinism was like arguing over whether the earth is flat. Wherever they stood, they realized there were serious difficulties which needed to be resolved. In short, they realized that there is a genuine critique of intellectual merit against Darwinism.

The strength of the design theorists' critique against Darwinism, however, rests not in the end in their ability to find holes in the theory. To be sure, the holes are there and they create serious difficulties for the theory. The point, however, at which the design theorists' critique becomes interesting and novel is when they begin raising the following sorts of questions: Why does Darwinism, despite being so inadequately supported as a scientific theory, continue to garner the full support of the academic establishment? What is it that continues to keep Darwinism afloat despite its many glaring faults? Why are alternative paradigms that introduce design or teleology ruled out of court by fiat? Why must science explain solely by recourse to naturalistic, materialistic, purposeless processes? Who determines the rules of science? Is there a code of scientific correctness which instead of helping to lead us into truth actively prevents us from asking certain questions and thereby coming to the truth?

These questions are not merely hypothetical. Dean Kenyon, a fellow design theorist, is professor of biology at San Francisco State University. In one of his introductory biology courses Kenyon presented the standard neo-Darwinian theory and then pointed to some difficulties in it, stating that he himself holds to a design hypothesis. Mind you, Dean Kenyon is not a rube or ignoramus. Kenyon received his Ph.D. in biophysics from Stanford University. In the late 60's he himself firmly held to the neo-Darwinian synthesis, even writing a seminal book on the topic of prebiotic evolution. The book was entitled *Biochemical Predestination*. Yet by the late 70's he began to entertain doubts about his views. When he changed his position, not for religious but for scientific reasons, he found that research moneys dried up and that a not-so-subtle persecution had begun.

Thus when not so long ago Kenyon explained his views on design to his introductory biology course, his department used this as a pretext to remove him from teaching introductory biology and to relegate him to supervising lab experiments—this even though he was a senior faculty member. Every review committee confirmed that Kenyon's department had violated his academic freedom. It took three meetings of successively more weighty academic review committees at his institution to lean on the biology department sufficiently to reinstate Kenyon's right to teach introductory biology, and this only after another design theorist, Stephen Meyer, wrote an op-ed piece for the *Wall Street Journal* detailing Kenyon's treatment at the hands of his department.

To reiterate, What keeps Darwinism alive? Why is it so difficult to debate its merits fairly? In so pluralistic a society as ours, why don't alternative views about life's origin and development have a legitimate place in academic discourse? It's not enough to say that the young earth

creationists have left too bad a taste in the mouth of the academic world about creationism. For Dean Kenyon has never been associated with the young earth creationists. Indeed, he has always been a full-fledged member of the scientific establishment.

When Stephen J. Gould, the dean of American evolutionists, wrote a scathing review of Phillip Johnson's book *Darwin on Trial* for *Scientific American*, why did *Scientific American* refuse to print Johnson's response to Gould's review? Does it serve the furtherance of academic discourse for *Nature*, the premier science periodical of Great Britain, to contact David Hull, a philosopher of biology at Northwestern University, and ask him point blank to write a negative review of Johnson's book, as it were commissioning Hull to do a hatchet job (I have this story from David Hull's own lips)?

I myself have written on aspects of the evolution-creation controversy. When I went on the job market in philosophy a few years back, I was urged to delete some of my published work from my Curriculum Vitae because, and this is a verbatim quote from the placement officer at my department, "all the analytic philosophers are atheists and they don't want to see that." Most of us who work in the creation-evolution debate have long since discarded the notion that there is anything like academic freedom in this affair, nor do we delude ourselves with the thought that a critique of evolutionary biology will be heard simply because of its inherent intellectual merit. It's unfortunate, but warfare is all too often the most appropriate metaphor for describing this debate.

Clearly something more than an honest concern for responsible scientific inquiry is at stake when individuals of Dean Kenyon's caliber are prevented from even so much as expressing doubts about a scientific theory, especially when they are acknowledged experts in the field. We are dealing here with something more than a straightforward determination of scientific facts or confirmation of scientific theories. Rather, we are dealing with competing world views and incompatible metaphysical systems. With the creation-evolution controversy we are dealing with a naturalistic metaphysic that shapes and controls what theories of biological origins are permitted on the playing field in advance of any discussion or weighing of evidence. This metaphysic is so pervasive and powerful that it not only rules alternative views out of court, but it cannot even permit itself to be criticized. The fallibilism and tentativeness that are supposed to be part and parcel of science find no place in the naturalistic metaphysic that undergirds Darwinism. It is this metaphysic, then, that constitutes the main target of the design theorists' critique of Darwinism, and to which we turn next.

"Creation" and "Evolution"

The design theorists' critique of the naturalistic metaphysic that undergirds Darwinism can be reduced to an analysis of three words. The three words are *creation*, *evolution*, and *science*. Let us start with the words "creation" and "evolution." Suppose you are up on a witness stand and required to respond yes or no to two questions (if you refuse to answer yes or no, you will be

taken out and summarily shot). The questions are these: (1) Do you believe in creation? (2) Do you believe in evolution? Could you respond to these questions with a simple yes or no, and still feel satisfied that you had expressed yourself accurately. Probably not. The problem is that the words "creation" and "evolution" both have multiple senses.

For instance, creation can be construed in the narrow sense of a literal six day creation as presented in Genesis 1 and 2. On the other hand, creation can also be construed in the broad sense of simply asserting that God has created the world with a purpose in mind, where the question of how God created the world is simply set to one side. Similarly, evolution can be construed as a fully naturalistic, purposeless process which by means of natural selection and mutation has produced all living things. On the other hand, evolution can mean nothing more than that organisms have changed over time.

Depending on how one construes the words "creation" and "evolution," one's answer to the question *Do you believe in creation?* and *Do you believe in evolution?* are likely to show quite a bit of variability. For myself, Yes, I believe that God created the world with a purpose in mind, and No, I don't believe that God created the world in six 24-hour day periods. No, I don't believe in fully naturalistic evolution controlled solely by purposeless material processes, and Yes, I do believe that organisms have undergone some change in the course of natural history (though I believe that this change has occurred within strict limits and that human beings were specially created).

Now it is the design theorists' contention that the Darwinian establishment, in order to maintain its political, cultural, and intellectual authority, consistently engages in a fallacy of equivocation when it uses the terms "creation" and "evolution." The fallacy of equivocation is the fallacy of speaking out of both sides of your mouth. It is the deliberate confusing of two senses of a term, using the sense that's convenient to promote one's agenda. For instance, when Michael Ruse in one of his defenses of Darwinism writes, "Evolution is Fact, Fact, Fact!" how is he using the term "evolution"? Is it a fact that organisms have changed over time? There is plenty of evidence that appears to confirm that this is the case. Is it a fact that the panoply of life has evolved through purposeless naturalistic processes? This might be a fact, but whether it is a fact is very much open to debate.

Suppose you don't buy the Darwinian picture of natural history, that is, you don't believe that the vast panoply of life evolved through purposeless naturalistic processes. Presumably then you are a creationist. But does this make you a young earth creationist? Ever since Darwin's *Origin of Species* Darwinists have cast the debate in these terms: either you're with us, or you're a creationist, by which they mean a young earth creationist. Darwin made this move in his *Origin of Species*. Philip Kitcher makes this move in his book *Abusing Science* (publication date 1982). When I debated scientists from the faculty of SUNY Stonybrook last April, they refuted not my actual position, but a caricature which they preferred to attribute to me. It is amazing what you can refute when you deliberately refuse to understand something.

But to return to the point at hand, of course it doesn't follow, logically or otherwise, that by rejecting fully naturalistic evolution you automatically embrace a literal reading of Genesis 1 and 2. Rejecting fully naturalistic evolution does not entail accepting young earth creationism. The only thing one can say for certain is that to reject fully naturalistic evolution is to accept some form of creationism broadly construed, i.e., the belief that God or some intelligent agent has produced life with a purpose in mind. Young earth creationism certainly falls under such a broad construal of creationism, but is hardly coextensive with creationism in this broad sense.

Let us now assume we've gotten our terms straight. No more terminological confusions. No more fallacies of equivocation. No more straw men. From here on in we're going to concentrate on the essence of the creation-evolution debate. Henceforth this debate will be over whether life exhibits nothing more than the outcome of fully naturalistic purposeless material processes, or whether life exhibits the purposeful activity of an intelligent agent—usually called a designer—who in creating life has impressed on it the clear marks of intelligence. Phillip Johnson has dubbed the first view the Blind Watchmaker Thesis—BWT. We'll call the second view the Intelligent Design Thesis—IDT. BWT and IDT are mutually exclusive and exhaust all possibilities. According to Johnson the key problem to be resolved in the creation-evolution controversy is deciding which of these theses is correct, BWT or IDT. How then shall we reach a decision?

The first thing to notice is that BWT and IDT both make definite assertions of fact. To see this, let's get personal. Here you are. You had parents. They in turn had parents. They too had parents. And so on and so on. If we run the video camera back in time, generation upon generation, what do we see? Do we see a continuous chain of natural causes which go from apes to small furry mammals to reptiles to slugs to slime molds to blue green algae, and finally all the way back to a pre-biotic soup, with no event in the chain ever signaling the activity of an intelligent agent? Or as we trace back the genealogy do we find events that clearly signal the activity of an intelligent agent?

There is a legitimate distinction here. Whole branches of science presuppose that features of the world can display unequivocal marks of intelligence and thereby clearly signal the activity of an intelligent agent (e.g., anthropology, archeology, and forensic science). Nor need the intelligences inferred in this way necessarily all be human or even earthbound (consider, for instance, NASA's Search for Extra-Terrestrial Intelligence program—SETI for short—in which certain radio signals from outer space would with full confidence be interpreted as signaling the presence of an extra-terrestrial intelligence). There are reliable criteria for inferring the activity of an intelligent agent. Does natural history display clear marks of intelligence and thereby warrant such a design inference, or does it not? To answer this question one way is to come down on the side of IDT, to answer it the other way is to come down on the side of BWT.

Now Darwinists are very clear in asserting that natural history does not underwrite a design inference. They are

quite explicit in affirming that BWT is correct and in rejecting IDT as incorrect. George Gaylord Simpson, one of the founders of the neo-Darwinian synthesis, in his book *The Meaning of Evolution* leaves us with no doubts about the matter:

Although many details remain to be worked out, it is already evident that all the objective phenomena of the history of life can be explained by purely naturalistic or, in a proper sense of the sometimes abused word, materialistic factors. They [that is, the objective phenomena of the history of life] are readily explicable on the basis of differential reproduction in populations [that's natural selection], and the mainly random interplay of the known processes of heredity [that's random mutation, the other major element in the Darwinian picture]. Therefore, man is the result of a purposeless and natural process that did not have him in mind.

But Phillip Johnson, Michael Denton, Hubert Yockey, Lecomte du Nouÿ, Freddy Hoyle, and even Francis Crick have all shown glaring weaknesses in the very theory to which Simpson is referring. Where then does Simpson get his confidence that BWT is right and IDT is wrong? How can Simpson so easily elide the glaring weaknesses in his theory, and then with perfect equanimity assert "it is already evident that all the objective phenomena of the history of life can be explained by purely naturalistic factors"? And how does Simpson know that when the "many details that remain to be worked out" actually do get worked out, that they won't overthrow BWT and instead confirm IDT? Science is after all a fallible enterprise. Whence does Simpson derive such certainty?

"Science"

To answer this question we need to examine how the third word in our trio gets employed by the Darwinist establishment, namely, the word "science." Although design theorists take the question *Which is correct, BWT or IDT?* as a perfectly legitimate question concerning certain facts of the natural world, it is not treated as a legitimate question by the Darwinist establishment. According to the Darwinist establishment BWT poses a "scientific" question whereas IDT poses a "religious" question. Thus, as far as the Darwinist establishment is concerned, IDT is a non-starter. Yes BWT and IDT taken together may be mutually exclusive and exhaustive, but BWT is the only viable scientific option. IDT must therefore be ruled out of court from the start.

Why is this? The answer is really quite simple. Science according to the Darwinist establishment by definition excludes everything except the material and the natural. It follows that all talk of purpose, design, and intelligence is barred entry from the start. To see that I am not making this up one has only to consider the following remark by the author of *Chance and Necessity*, Jacques Monod:

The cornerstone of the scientific method is the postulate that nature is objective. In other words, the *systematic* denial that "true" knowledge can be got at by interpreting phenomena in terms of final causes—that is to say, of "purpose."

Of course, the only way even to begin to justify a negative principle like this is to argue that science has uniformly failed to make headway when it has employed the notion of an intelligent or purposeful cause. And even this sort of argument cannot preclude the possibility that for all its past failures, a concept may yet prove useful in the future.

But back to the point at hand. By defining science as that form of inquiry restricted solely to what can be explained in terms of naturalistic, purposeless, material processes, the Darwinist establishment has ruled IDT out of science from the start. But suppose now that a design theorist comes along, and like most Americans thinks IDT is correct and BWT is incorrect. (According to a Gallop poll close to 50% of Americans are creationists of a stricter sort, thinking that God specially created human beings; another 40% believe in some form of God-guided evolution; and only 9% are full-blooded Darwinists. It's this 9%, however, that controls the academy.) The design theorist's first inclination might be to say, "No big deal. IDT is at least as good an answer to the origins question in biology as BWT. Science just happens to be limited in the questions it can pose and the answers it can give." Fortunately, design theorists are not so naive.

The problem is this. As Phillip Johnson has rightly observed, science is the only universally valid form of knowledge within our culture. This not to say that scientific knowledge is true or infallible. But within our culture, whatever is purportedly the best scientific account of a given phenomenon demands our immediate and unconditional assent. This is regarded as a matter of intellectual honesty. Thus to consciously resist what is currently the best scientific theory in a given area is, in the words of Richard Dawkins, to be either stupid, wicked, or insane. Thankfully, Richard Dawkins is more explicit than most of his colleagues in making this point, and therefore does us the service of not papering over the contempt with which the scientific community regards anyone who questions scientific assertions for other than scientific reasons (theological reasons being of course the worst offender here).

It bears repeating: the only universally valid form of knowledge within our culture is science. Within late 20th century western society neither religion, nor philosophy, nor literature, nor music, nor art makes any such cognitive claim. Religion in particular is seen as making no universal claims that are obligatory across the board. The contrast with science is here blaring. Science has given us technology—computers that work as much here as they do in the third world. Science has cured our diseases. Whether we are black, red, yellow, or white, the same antibiotics cure the same infections. It's therefore clear why relegating IDT to any realm other than science (e.g., religion) ensures that BWT will remain the only intellectually respectable option for the explanation of life.

But something isn't quite right here. IDT and BWT both inquire into definite matters of fact. If each of the cells that make up living things were to have emblazoned on them in clear script the phrase "made by Yahweh," there would be no question that IDT is correct and BWT is incorrect. Don't let the science-fiction character of this example distract you. The point is that IDT and BWT are

both real possibilities so long as one doesn't impose any a priori conditions that restrict in advance what can count as a viable option in the explanation of life. Granted, cells don't have emblazoned on them the phrase "made by Yahweh." But we wouldn't know this unless we actually looked at cells under the microscope.

It's here that we come to the heart of the design theorists' critique of Darwinism. Logically, BWT and IDT are real possibilities. What's more, as mutually exclusive and exhaustive possibilities, one of these theses has to be correct (I'm sorry, but at this level of discourse the law of the excluded middle definitely holds). The Darwinist establishment has so defined science that BWT alone can constitute an appropriate scientific answer to the question *How did life originate and develop?* Nevertheless, when Stephen J. Gould, Michael Ruse, Richard Dawkins, George Gaylord Simpson, and their many disciples assert the truth of BWT, they purport that BWT is the conclusion of a scientific argument based on empirical evidence. But of course it is nothing of the sort. The empirical evidence is in fact weak, and the conclusion follows necessarily as a strict logical deduction once science is as a matter of definition restricted to purposeless, naturalistic, material processes. BWT is therefore built into the very premises with which we started. It is a winner by default.

Logicians have names for this—circular reasoning and begging the question being among them. The view that science must be restricted solely to purposeless, naturalistic, material processes also has a name. It's called *methodological naturalism*. So long as methodological naturalism sets the ground rules for how the game of science is to be played, IDT has no chance Hades. Phillip Johnson makes this point eloquently. So does Alvin Plantinga. In his work on methodological naturalism Plantinga remarks that if one accepts methodological naturalism, then Darwinism is the only game in town.

Okay, since BWT is so poorly supported empirically and since the scientific community is telling us that IDT isn't science, what's wrong with a simple profession of ignorance? In response to the question *How did life originate and develop?* what's wrong with simply saying *We don't know?* (Such a profession of ignorance, by the way, was the reason Michael Denton's book *Evolution: A Theory in Crisis* was panned by the Darwinist establishment.) As philosophers of science Thomas Kuhn and Larry Laudan have pointed out, for scientific paradigms to shift, there has to be a new paradigm in place ready to be shifted into. You can't shift into a vacuum. Napoleon III put it this way: "One never really destroys a thing till one has replaced it." If you're going to reject a reigning paradigm, you have to have a new improved paradigm with which to replace it. BWT is the reigning paradigm. But what alternative is there to BWT? Logically, the only alternative is IDT. But IDT isn't part of science. This is a case of Hobson's choice. There's no pleading ignorance and no shifting away because BWT is the only game in town.

Note that I'm not saying BWT is a tautology. The tautology criticism has been a long-standing criticism offered against Darwinism. Accordingly, Darwinism is tautologous because it asserts the survival of the fittest, but then turns around and identifies the fittest with those who

survive. This sort of tautology is not what we've been talking about here. BWT has genuine content. It sets definite limits on the type of world we inhabit. BWT is not true simply as a matter of linguistic convention. The problem is that BWT purports to be the conclusion of a scientific argument based on empirical evidence, but is actually a strict logical consequence of a prior assumption about how to do science, namely the assumption of methodological naturalism.

In the words of Vladimir Lenin, *What is to be done?* Design theorists aren't at all bashful about answering this question: *The ground rules of science have to be changed.* We need to realize that methodological naturalism is the functional equivalent of a full blown metaphysical naturalism. Metaphysical naturalism asserts that the material world is all there is (in the words of Carl Sagan, "the cosmos is all there ever was, is, or will be"). Methodological naturalism asks us for the sake of science to pretend that the material world is all there is. But once science comes to be taken as the only universally valid form of knowledge within a culture, it follows at once that methodological and metaphysical naturalism become for all intents and purposes indistinguishable. They are functionally equivalent. What needs to be done, therefore, is to break the grip of naturalism in both guises, methodological and metaphysical. And this happens once we realize that it was not empirical evidence, but the power of a metaphysical world view that was all along urging us to adopt methodological naturalism in the first place. Yes, the heavens still declare the glory of God, and yes, God's invisible attributes are clearly seen from God's creation. But to hear what the heavens declare and to see what the creation makes manifest, we need to get rid of our metaphysical blinders.

When you turn from the New Testament to modern scholars, remember that you go among them as sheep among wolves. Naturalist assumptions, beggings of the question . . . will meet you on every side—even from the pens of clergymen. This does not mean (as I was once tempted to suspect) that these clergymen are disguised apostates who deliberately exploit the position and the livelihood given them by the Christian Church to undermine Christianity. It comes partly from what we may call a "hangover." We all have Naturalism in our bones and even conversion does not at once work the infection out of our system. Its assumptions rush back upon the mind the moment vigilance is relaxed. And in part the procedure of these scholars arises from the feeling which is greatly to their credit—which indeed is honourable to the point of being Quixotic. They are anxious to allow to the enemy every advantage he can with any show of fairness claim. They thus make it part of their method to eliminate the supernatural wherever it is even remotely possible to do so, to strain natural explanation even to the breaking point before they admit the least suggestion of miracle.

—C. S. Lewis, *Miracles*

Charles Hodge on the Inspiration of Scripture

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All Protestants agree in teaching that "the word of God, as contained in the Scriptures of the Old and New Testaments, is the only infallible rule of faith and practice. . . ." Protestants hold, (1) That the Scriptures of the Old and New Testaments are the Word of God, written under the inspiration of the Holy Spirit, and are therefore infallible, and of divine authority in all things pertaining to faith and practice, and consequently free from all error whether of doctrine, fact, or precept. (2) That they contain all the extant supernatural revelations of God designed to be a rule of faith and practice to his Church. (3) That they are sufficiently perspicuous to be understood by the people, in the use of ordinary means and by the aid of the Holy Spirit, in all things necessary to faith or practice, without the need of any infallible interpreter.

The infallibility and divine authority of the Scriptures are due to the fact that they are the word of God; and they are the word of God because they were given by the inspiration of the Holy Ghost.

The nature of inspiration is to be learnt from the Scriptures; from their didactic statements, and from their phenomena. There are certain general facts or principles which underlie the Bible, which are assumed in all its teachings, and which therefore must be assumed in its interpretation. We must, for example, assume, (1) That God is not the unconscious ground of all things; nor an unintelligent force; nor a name for the moral order of the universe; nor mere causality; but a Spirit,—a self-conscious, intelligent, voluntary agent, possessing all the attributes of our spirits without limitation, and to an infinite degree. (2) That He is the creator of the world, and extra-mundane, existing before, and independently of it; not its soul, life, or animating principle; but is maker, preserver, and ruler. (3) That as a spirit He is everywhere present, and everywhere active, preserving and governing all his creatures and all their actions. (4) That while both in the external world and in the world of mind He generally acts according to fixed laws and through secondary causes, He is free to act, and often does act immediately, or without the intervention of such causes, as in creation, regeneration, and miracles. (5) that the Bible contains a divine, or supernatural revelation. The present question is not, whether the Bible is what it claims to be; but, what does it teach as to the nature and effects of the influence under which it was written?

On this subject the common doctrine of the Church is, and ever has been, that inspiration was an influence of the Holy Spirit on the minds of certain select men, which rendered them the organs of God for the infallible communication of his mind and will. They were in such a sense the organs of God, that what they said, God said.

This definition includes several distinct points. First. Inspiration is a supernatural influence. . . . It is not a natural effect due to the inward state of its subject, or to the influence of external circumstances.

No less obvious is the distinction which the Bible makes between the gracious operation of the Spirit and those by which extraordinary gifts are bestowed upon particular persons. Inspiration, therefore, is not to be confounded with spiritual illumination. They differ, first, as to their subjects. The subjects of inspiration are a few selected persons; the subjects of spiritual illumination are all true believers. And, secondly, they differ as to their design. The design of the former is to render certain men infallible as teachers; the design of the latter is to render men holy; and of course they differ as to their effects. Inspiration in itself has no sanctifying influence. . . .

Second, the above definition assumes a difference between revelation and inspiration. They differ, first, as to their object. The object of revelation is the communication of knowledge. The object or design of inspiration is to secure infallibility in teaching. Consequently they differ, secondly, in their effects. The effect of revelation was to render its recipient wiser. The effect of inspiration was to preserve him from error in teaching. These two gifts were often enjoyed by the same person at the same time. . . . In many cases these gifts were separated. Many of the sacred writers, although inspired, received no revelations. This was probably the fact with the authors of the historical books of the Old Testament. . . . It is immaterial to us where Moses obtained his knowledge of the events recorded in the book of Genesis; whether from early documents, from tradition, or from direct revelation. No more causes are to be assumed for any effect than are necessary. If the sacred writers had sufficient sources of knowledge in themselves, or in those about them, there is no need to assume any direct revelation. It is enough for us that they were rendered infallible as teachers. . . .

A third point included in the Church doctrine of inspiration is, that the sacred writers were the organs of God, so that what they taught, God taught. It is to be remembered, however, that when God uses any of his creatures as his instruments, He uses them according to their nature. He uses angels as angels, men as men, the elements as elements. Men are intelligent, voluntary agents; and as such were made the organs of God. The sacred writers were not made unconscious or irrational. The spirits of the prophets were subject to the prophets (I Cor 14:32). They were not like calculating machines which grind out logarithms with infallible correctness. The ancients, indeed, were accustomed to say, as some theologians have also said, that the sacred writers were as pens in the hand of the Spirit; or as harps, from which He drew what sounds He pleased. There representations were, however, intended simply to illustrate one point, namely, that the words uttered or recorded by inspired men were the words of God. The Church has never held what has been stigmatized as the mechanical theory of inspiration. The sacred writers were not machines. Their self-consciousness was not suspended; nor were their intellectual powers superseded. Holy men spake as they were moved by the Holy Ghost. It was men, not machines; not unconscious instruments, but living,

thinking, willing minds, whom the Spirit used as his organs. Moreover, as inspiration did not involve the suspension or suppression of the human faculties, so neither did it interfere with the free exercise of the distinctive mental characteristics of the individual. . . . Nevertheless, and none the less, they spoke as they were moved by the Holy Ghost, and their words were his words. . . .

After the day of Pentecost the Apostles claimed to be the infallible organs of God in all their teachings. They required men to receive what they taught not as the word of man but as the word of God (I Thess.2:13); they declared, as Paul does (I Cor. 14:37), that the things which they wrote were the commandments of the Lord. They made the salvation of men to depend on faith in

We are consecrated and dedicated to God in order that we may thereafter think, speak, meditate, and do, nothing except to his glory.

—Calvin, *Institutes*

the doctrines which they taught. (Gal. 1:8) John says that whoever did not receive the testimony which he bore concerning Christ, made God a liar, because John's testimony was God's testimony. (I John 5:10) "He that knoweth God, heareth us; he that is not of God, heareth not us." (4:6) This assertion of infallibility, this claim for the divine authority of their teaching, is characteristic of the whole Bible. The sacred writers all, and everywhere, disclaim personal authority; they never rest the obligation to faith in their teachings, on their own knowledge or wisdom; they never rest it on the truth of what they taught as manifest to reason or as capable of being proved by argument. They speak as messengers, as witnesses, as organs. They declare that what they said God said, and, therefore, on his authority it was to be received and obeyed. . . .

This claim to infallibility on the part of the Apostles was duly authenticated, not only by the nature of the truths which they communicated, not only by the power which those truths have ever exerted over the minds and hearts of men, but also by the inward witness of the Spirit of which St. John speaks, when he says, "He that believeth on the Son of God hath the witness in himself." (I John 5:10); "an unction from the Holy One." (I John 2:20) It was confirmed also by miraculous gifts. As soon as the Apostles were endued with power from on high, they spake in "other tongues;" they healed the sick, restored the lame and the blind. "God also," as the Apostle says (Heb. 2:4) "bearing them witness, both with signs, and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." And Paul tells the Corinthians that the signs of an Apostle had been wrought among them "in all patience, in signs, and wonders, and mighty deeds." (II Cor. 12:12) The mere working of miracles was not an evidence of a divine commission as a teacher. But when a man claims to be the organ of God, when he says that God speaks through him, then his working of miracles is the testimony of God to the validity of his claims. And such testimony God gave to the infallibility of the Apostles. . . .

Inspiration extends equally to all parts of Scripture. This is the fourth element of the Church doctrine on this subject. It means, first of all, that all the books of Scripture are equally inspired. All alike are infallible in what they

teach. And secondly, that inspiration extends to all the contents of these several books. It is not confined to moral and religious truths, but extends to the statements of facts, whether scientific, historical, or geographical. It is not confined to those facts the importance of which is obvious, or which are involved in matters of doctrine. It extends to everything which any sacred writer asserts to be true. This is proved, (1) Because it is involved in, or follows as a necessary consequence from, the proposition that the sacred writers were the organs of God. If what they assert, God asserts, which, as has been shown, is the Scriptural idea of inspiration, their assertions must be free from error. (2) Because our Lord expressly says, "The Scripture cannot be broken." (John 10:35), that is, it cannot err. (3) Because Christ and his Apostles refer to all parts of the Scriptures, or to the whole volume, as the word of God. They make no distinction as to the authority of the Law, the Prophets, or the Hagiographa. They quote the Pentateuch, the historical books, the Psalms, and the Prophets, as all and equally the word of God. (4) Because Christ and the writers of the New Testament refer to all classes of facts recorded in the Old Testament as infallibly true. Not only doctrinal facts, such as those of creation and the probation of man; his apostasy; the covenant with Abraham; the giving of the law upon Mount Sinai; not only great historical facts, as the deluge, the deliverance of the people out of Egypt, the passage of the Red Sea, and the like; but incidental circumstances, or facts of apparently minor importance, as e.g. that Satan tempted our first parents in the form of a serpent; that Moses lifted up a serpent in the wilderness; that Elijah [*sic*] healed Naaman, the Syrian, and was sent to the widow in Sarepta; that David ate the shew-bread in the temple; and even that great stumbling-block, that Jonah was three days in the whale's belly, are all referred to by our Lord and his Apostles with the sublime simplicity and confidence with which they are received by little children. (5) It lies in the very idea of the Bible, that God chose some men to write history; some to indite psalms; some to unfold the future; some to teach doctrines. All were equally his organs, and each was infallible in his own sphere. . . .

The inspiration of the Scriptures extends to the words.

1. This again is included in the infallibility which our Lord ascribes to the Scriptures. A mere human report or record of a divine revelation must of necessity be not only fallible, but more or less erroneous.

2. The thoughts are in the words. The two are inseparable. If the words 'priest,' 'sacrifice,' 'ransom,' 'expiation,' 'propitiation,' 'purification by blood,' and the like have no divine authority, then the doctrine which they embody has no such authority.

3. Christ and his apostles argue from the very words of Scripture. Our Lord says that David by the Spirit called the Messiah Lord, i.e., David used that word. It as in the use of a particular word, that Christ said (John 10:35), that the Scriptures cannot be broken. . . . The use of that word, therefore, according to Christ's view of the Scripture, was determined by the Spirit of God. Paul, in Galatians 3:16, lays stress on the fact, that in the promise made to Abraham, a word used is singular and not plural, "seed," "as of one," and not "seeds as of many." Constantly it is the very words of Scripture which are quoted as of divine

authority.

4. The very form in which the doctrine of inspiration is taught in the Bible, assumes that the organs of God in the communication of his will were controlled by Him in the words which they used. "I have put my words in thy mouth." (Jer. 1:9) "It is not ye that speak, but the Spirit of your Father which speaketh in you. (Matt. 10:20) They spake "as the Spirit gave them utterance. (Acts 2:4) "Holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:21) All these, and similar modes of expression with which the Scriptures abound, imply that the words uttered were the words of God. This, moreover, is the very idea of inspiration as understood by the ancient world. The words of the oracle were assumed to be the words of the divinity, and not those selected by the organ of communication. And this, too, as has been shown, was the idea attached to the gift of prophecy. The words of the prophet were the words of God, or he could not be God's spokesman and mouth. It has also been shown that in the most formally didactic passage in the whole Bible on this subject (I Cor. 2:10-13), the Apostle expressly asserts that the truths revealed by the Spirit, he communicated in words taught by the Spirit.

The view presented above is known as the doctrine of plenary inspiration. Plenary is opposed to partial. The Church doctrine denies that inspiration is confined to parts of the Bible; and affirms that it applies to all the books of the sacred canon. It denies that the sacred writers were merely partially inspired; it asserts that they were fully inspired as to all that they teach, whether doctrine or fact. This of course does not imply that the sacred writers were infallible except for the special purpose for which they were employed. They were not imbued with plenary knowledge. As to all matters of science, philosophy, and history, they stood on the same level with their contemporaries. They were infallible only as teachers, and when acting as the spokesmen of God. Their inspiration no more made them astronomers than it made them agriculturalists. Isaiah was infallible in his predictions, although he shared with his countrymen the views then prevalent as to the mechanism of the universe. Paul could not err in anything he taught, although he could not recollect how many persons he had baptized in Corinth. The sacred writers also, doubtless, differed as to insight into the truths which they taught. The Apostle Peter intimates that the prophets searched diligently into the meaning of their own predictions Nor does the Scriptural doctrine on this subject imply that the sacred writers were free from errors in conduct. Their infallibility did not arise from holiness, nor did inspiration render them holy. Balaam was inspired, and Saul was among the prophets. David committed many crimes, although inspired to write the Psalms. Peter erred in conduct at Antioch; but this does not prove that he erred in teaching. The influence which preserved him from mistakes in teaching was not designed to preserve him from mistakes in conduct.

General Considerations in Support of the Doctrine. On this point little need be said. If the questions, What is the Scriptural doctrine concerning inspiration? and, What is the true doctrine? be considered different, then after showing what the Scriptures teach on the subject, it would be necessary to prove that what they teach is true. This,

however, is not the position of the Christian theologian. It is his business to set forth what the Bible teaches. If the sacred writers assert that they are the organs of God; that what they taught He taught through them; that they spoke as they were moved by the Holy Ghost, so that what they said the Holy Spirit said, then, if we believe their divine mission, we must believe what they teach as to the nature of the influence under which they spoke and wrote. This is the reason why in the earlier period of the Church there was no separate discussion of the doctrine of inspiration. That was regarded as involved in the divine origin of the Scriptures. If they are a revelation from God, they must be received and obeyed; but they cannot be thus received without attributing to them divine authority, and they cannot have such authority without being infallible in all they teach. . . .

After all Christ is the great object of the Christian's faith. We believe him and we believe everything else on his authority. He hands us the Old Testament and tells us that it is the Word of God; that its authors spoke by the Spirit; that the Scriptures cannot be broken. And we believe on his testimony. His testimony to his Apostles is no less explicit, although given in a different way. He promised to give them a mouth and a wisdom which their adversaries could not gainsay or resist. He told them to take no thought what they should say, "For the Holy Ghost shall teach you in the same hour what ye ought to say." (Luke 12:12) "It is not ye that speak but the Spirit of your Father which separeth in you." He said to them "he that receiveth you receiveth me"; and He prayed for those who should believe on Him through their word. We believe the Scriptures, therefore, because Christ declares them to be the Word of God. Heaven and earth may pass away, but his word cannot pass away.

The Formation of the Canon of the New Testament

B.B. Warfield

In order to obtain a correct understanding of what is called the formation of the Canon of the New Testament, it is necessary to begin by fixing very firmly in our minds one fact which is obvious enough when attention is once called to it. That is, that the Christian church did not require to form for itself the idea of a "canon,"—or, as we should more commonly call it, of a "Bible,"—that is, of a collection of books given of God to be the authoritative rule of faith and practice. It inherited this idea from the Jewish church, along with the thing itself, the Jewish Scriptures, or the "Canon of the Old Testament." The church did not grow up by natural law: it was founded. And the authoritative teachers sent forth by Christ to found His church, carried with them, as their most precious possession, a body of divine Scriptures, which they imposed on the church that they founded as its code of law. No reader of the New Testament can need proof of this; on every page of that book is spread the evidence that from the very beginning the Old Testament

was as cordially recognized as law by the Christian as by the Jew. The Christian church thus was never without a "Bible" or a "canon."

But the Old Testament books were not the only ones which the apostles (by Christ's own appointment the authoritative founders of the church) imposed upon the infant churches, as their authoritative rule of faith and practice. No more authority dwelt in the prophets of the old covenant than in themselves, the apostles, who had been "made sufficient as ministers of a new covenant"; for (as one of themselves argued) "if that which passeth away was with glory, much more that which remaineth is in glory." Accordingly not only was the gospel they delivered, in their own estimation, itself a divine revelation, but it was also preached "in the Holy Ghost" (1 Pet. 1:12) not merely the matter of it, but the very words in which it was clothed were "of the Holy Spirit" (1 Cor. 2:13). Their own commands were, therefore, of divine authority (1 Thess. 4:2), and their writings were the depository of these commands (2 Thess. 2:15). "If any man obeyeth not our word by this epistle," says Paul to one church (2 Thess. 3:14), "note that man, that ye have no company with him." To another he makes it the test of a Spirit-led man to recognize that what he was writing to them was "the commandments of the Lord" (1 Cor. 14:37). Inevitably, such writings, making so awful a claim on their acceptance, were received by the infant churches as of a quality equal to that of the old "Bible"; placed alongside of its older books as an additional part of the one law of God; and read as such in their meetings for worship—a practice which moreover was required by the apostles (1 Thess. 5:27; Col. 4:16; Rev. 1:3). In the apprehension, therefore, of the earliest churches, the "Scriptures" were not a *closed* but an *increasing* "canon." Such they had been from the beginning, as they gradually grew in number from Moses to Malachi; and such they were to continue as long as there should remain among the churches "men of God who spake as they were moved by the Holy Ghost."

We say that this immediate placing of the new books—given the church under the seal of apostolic authority—among the Scriptures already established as such, was inevitable. It is also historically evinced from the beginning. Thus the apostle Peter, writing in A.D. 68, speaks of Paul's numerous letters not in contrast with the Scriptures, but as among the Scriptures and in contrast with "the *other* Scriptures" (2 Pet. 3:16)—that is, of course, those of the Old Testament. In like manner the apostle Paul combines, as if it were the most natural thing in the world, the book of Deuteronomy and the Gospel of Luke under the common head of "Scripture" (1 Tim. 5:18): "For the Scripture saith, 'Thou shalt not muzzle the ox when he treadeth out the corn' [Deut. 25:4]; and, 'The laborer is worthy of his hire'" (Luke 10:7). The line of such quotations is never broken in Christian literature. Polycarp (c.12) in A.D. 115 unites the Psalms and Ephesians in exactly similar manner: "In the sacred books, . . . as it is said in these Scriptures, 'Be ye angry and sin not,' and 'Let not the sun go down upon your wrath.'" So, a few years later, the so-called second letter of Clement, after quoting Isaiah, adds (2:4): "And another Scripture, however, says, 'I came not to call the righteous, but sinners'"—quoting from Matthew, a book which

Barnabas (*circa* 97-106 A.D.) had already adduced as Scripture. After this such quotations are common.

What needs emphasis at present about these facts is that they obviously are not evidences of a gradually-heightening estimate of the New Testament books, originally received on a lower level and just beginning to be tentatively accounted Scripture; they are conclusive evidences rather of the estimation of the New Testament books from the very beginning as Scripture, and of their attachment as Scripture to the other Scriptures already in hand. The early Christians did not, then, first form a rival "canon" of "new books" which came only gradually to be accounted as of equal divinity and authority with the old books"; they received new book after new book from the apostolical circle, as equally "Scripture" with the old books, and added them one by one to the collection of old books as additional Scriptures, until at length the new books thus added were numerous enough to be looked upon as another *section* of the Scriptures.

The earliest name given to this new section of Scripture was framed on the model of the name by which what we know as the Old Testament was then known. Just as it was called "The Law and the Prophets and the Psalms" (or "Hagiographa"), or more briefly "The Law and the Prophets," or even more briefly still "The Law"; so the enlarged Bible was called "The Law and the Prophets, with the Gospels and the Apostles" (so Clement of Alexandria, "Strom." 6.11, 88; Tertullian, "De Praes. Haer." 36), or most briefly "The Law and the Gospel" (so Claudius Apollinaris, Irenaeus); while the new books apart were called "The Gospel and the Apostles," or most briefly of all "The Gospel." This earliest name for the new Bible, with all that it involves as to its relation to the old and briefer Bible, is traceable as far back as Ignatius (A.D. 115), who makes use of it repeatedly (e.g., "ad Philad." 5; "ad Smyrn." 7). In one passage he gives us a hint of the controversies which the enlarged Bible of the Christians aroused among the Judaizers ("ad Philad." 6). "When I heard some saying," he writes, "'Unless I find it in the *Old* [Books] I will not believe the *Gospel*,' on my saying, 'It is written,' they answered, 'That is the question.' To me, however, Jesus Christ *is* the Old [Books]; his cross and death and resurrection, and the faith which is by him, the undefiled Old [Books]—by which I wish, by your prayers, to be justified. The priests indeed are good, but the High Priest better," etc. Here Ignatius appeals to the "Gospel" as Scripture, and the Judaizers object, receiving from him the answer in effect which Augustine afterward formulated in the well-known saying that the New Testament lies hidden in the Old and the Old Testament is first made clear in the New. What we need now to observe, however, is that to Ignatius the New Testament was not a different book from the Old Testament, but part of the one body of Scripture with it; an *accretion*, so to speak, which had grown upon it.

This is the testimony of all the early witnesses—even those which speak for the distinctively Jewish-Christian church. For example, that curious Jewish-Christian writing, "The Testaments of the XII. Patriarchs" (Benj. 11), tells us, under the cover of an *ex post facto* prophecy, that the "work and word" of Paul, i.e., confessedly the book of Acts and Paul's Epistles, "shall be written in the Holy Books," i.e.,

as is understood by all, made a part of the existent Bible. So even in the Talmud, in a scene intended to ridicule a "bishop" of the first century, he is represented as finding Galatians by "sinking himself deeper" into the same "Book" which contained the Law of Moses ("Babl. Shabbath," 116 a and b). The details cannot be entered into here. Let it suffice to say that, from the evidence of the fragments which alone have been preserved to us of the Christian writings of that very early time, it appears that from the beginning of the second century (and that is from the end of the apostolic age) a collection (Ignatius, 2 Clement) of "New Books" (Ignatius), called the "Gospel and Apostles" (Ignatius, Marcion), was already a part of the "Oracles of God" (Polycarp, Papias, 2 Clement), or "Scriptures" (1 Tim., 2 Pet., Barnabas, Polycarp, 2 Clement), or the "Holy Books" or "Bible" (Testt. XII Patt.)

The number of books included in this added body of New Books, at the opening of the second century, cannot be satisfactorily determined by the evidence of these fragments alone. The section of it called the "Gospel" included Gospels written by "the apostles and their companions" (Justin), which beyond legitimate question were our four Gospels now received. The section called "the Apostles" contained the book of Acts (The Testt. XII Patt.) and epistles of Paul, John, Peter and James. The evidence from various quarters is indeed enough to show that the collection in general use contained all the books which we at present receive, with the possible exceptions of Jude, II and III John and Philemon. And it is more natural to suppose that failure of very early evidence for these brief booklets is due to their insignificant size rather than to their non-acceptance.

It is to be borne in mind, however, that the extent of the collection may have—and indeed is historically shown actually to have—varied in different localities. The Bible was circulated only in hand-copies, slowly and painfully made; and an incomplete copy, obtained say at Ephesus in A.D. 68, would be likely to remain for many years the Bible of the church to which it was conveyed; and might indeed become the parent of other copies, incomplete like itself, and thus the means of providing a whole district with incomplete Bibles. Thus, when we inquire after the history of the New Testament Canon we need to distinguish such questions as these: (1) When was the New Testament Canon completed? (2) When did any one church acquire a completed canon? (3) When did the complete canon—the complete Bible—obtain universal circulation and acceptance? (4) On what ground and evidence did the churches with incomplete Bibles accept the remaining books when they were made known to them?

The Canon of the New Testament was completed when the last authoritative book was given to any church by the apostles, and that was when John wrote the Apocalypse, about A.D. 98. Whether the church of Ephesus, however, had a completed Canon when it received the Apocalypse, or not, would depend on whether there was any epistle, say that of Jude, which had not yet reached it with authenticating proof of its apostolicity. There is room for historical investigation here. Certainly the whole Canon was not universally received by the churches till somewhat later. The Latin church of the second and third centuries did not quite know what to do with the Epistle to the Hebrews. The

Syrian churches for some centuries may have lacked the lesser of the Catholic Epistles and Revelation. But from the time of Irenaeus down, the church at large had the whole Canon as we now possess it. And though a section of the church may not yet have been satisfied of the apostolicity of a certain book or of certain books; and though afterwards doubts may have arisen in sections of the church as to the apostolicity of certain books (as e.g. of Revelation): yet in no case was it more than a respectable minority of the church which was slow in receiving, or which came afterward to doubt, the credentials of any of the books that then as now constituted the Canon of the New Testament accepted by the church at large. And in every case the principle on which a book was accepted, or doubts against it laid aside, was the historical tradition of apostolicity.

Let it, however, be clearly understood that it was not exactly apostolic *authorship* which in the estimation of the earliest churches, constituted a book a portion of the "canon." Apostolic authorship was, indeed, early confounded with canonicity. It cast doubt as to the apostolic authorship of Hebrews, in the West, and of James and Jude, apparently, which underlay the slowness of the inclusion of these books in the "canon" of certain churches. But from the beginning it was not so. The principle of canonicity was not apostolic authorship, but *imposition by the apostles as "law."* Hence Tertullian's name for the "canon" is "*instrumentum*"; and he speaks of the Old and New *Instrument* as we would of the Old and New Testament. That the apostles so imposed the Old Testament on the churches which they founded—as their

"Instrument," or "Law," or "Canon"—can be denied by none. And in imposing new books on the same churches, by the same apostolical authority, they did not confine themselves to books of their own composition. It is the Gospel according to Luke, a man who was not an apostle, which Paul parallels in 1 Timothy 5:18 with Deuteronomy as equally "Scripture" with it, in the first extant quotation of a New Testament book as Scripture. The Gospels which constituted the first division of the New Books,—of "The Gospel and the Apostles,"—Justin tells us, were "written by the apostles and their companions." The authority of the apostles, as by divine appointment founders of the church, was embodied in whatever books they imposed on the church as law, not merely in those they themselves had written.

The early churches, in short, received, as we receive, into their New Testament all the books historically evinced to them as given by the apostles to the churches as their code of law; and we must not mistake the historical evidences of the slow circulation and authentication of these books over the widely-extended church, for evidence of slowness of "canonization" of books by the authority or the taste of the church itself.

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